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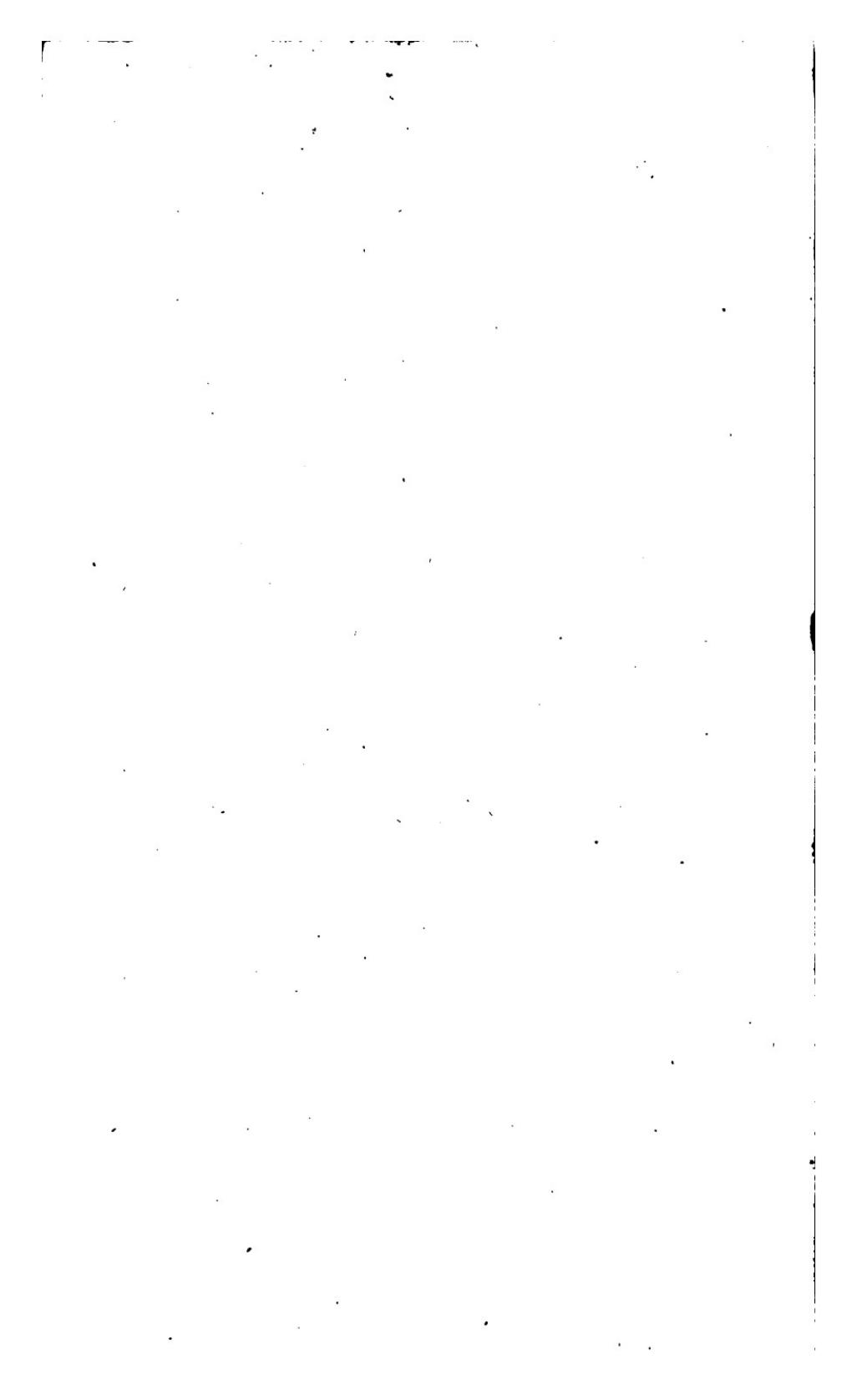
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THE  
G O S P E L  
O F T H E  
D A I L Y - S E R V I C E  
O F T H E  
L A W , p r e a c h e d t o t h e J E W a n d  
G E N T I L E ,

In an EXPLANATION of that grand *Ritual*, comprehended in these six Branches;

The Preservation of the *perpetual Fire*; the taking away the *Ashes* of the *Altar*; the *Oblation* of the *Lambs*, with their *Meat* and *Drink-Offering*; the *High-Priest's daily Meat-Offering*; the *Lighting* of the *seven Lamps*, and the *Burning* of the *Incense*: Which constituted the *Figures* of the one *Priest-Hood* of *Jesus Christ*, from the Beginning to the End of all the *Agés*, foreordained for his *mediatorial Kingdoms*.

The Errors and Mis-conceptions of Writers on this Subject are pointed out, and the Design of the whole Institution is set in one uniform and consistent View.

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By the Rev. Mr. RICHARD CLARKE,  
CURATE of Cheshunt, HERTFORDSHIRE.

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*Bebold the Lamb of God, which taketh away the Sin of the World.*  
*John i. 29.*

*Except a Man be born of Water and of the Spirit, he cannot enter the Kingdom of God.* *John iii. 6.*

*Except ye eat the Flesh of the Son, and drink his Blood, ye have no Life in you.* *John vi. 53.*

*Bebold, He cometh with Clouds, and every Eye shall see him.*  
*Rev. i. 7.*

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T H E  
P R E F A C E  
T O T H E  
R E A D E R.

*I*T shall be my Endeavour in this Preface to remove the several Objections, which will in all Probability be made to the Work; and also in the second Place, to give a few Directions for the more easy understanding of my Writings, and all other Books in the spiritual Way.—The greatest Enemies to this Kind of Interpretation, both in the inner and spiritual Ground, and in the Extent and Fulness of the Redemption maintained in it, will arise from the Predestinarians of every Sect and Community; from the rational Divines, as they are called; and from ignorant Zealots in every Church.

To the First, it ought to be only necessary to observe, that as the Elect cannot fail of Salvation, nor be deceived by any false Prophets, or Interpreters of Scripture; or in whatever Sense, they understand the word Prophet: They ought to be easy and unconcerned above all other Believers, for no false Doctrine can make void the eternal Decrees of Almighty God.—And as for the Universality of the Redemption; if it be an unTruth, it can no Way be their Loss. The Number of the Elect can neither be lessened or increased, according to their own Principles and Opinions. Therefore, if they would act consistently, they ought to be neutral, or rather unmoved at any Kind of Doctrines taught in the World. They have a Right to sit quiet and happy under their own Vine and Fig-tree, because they must be saved by the pre-determined Council of that God, whom no Power can resist or frustrate his Will.—Secondly, in Respect to the rational Divines: They have no just Title to this proud Distinction. For they, who never understood or explained the physical Ground of Redemption, cannot be called rational: This character belongs only to the mystical Writers,

Writers, or the Spiritualizers of the Law and Gospel. The first may inculcate the moral Precepts of the Scripture, and the (a) Word of Exhortation: They are useful against false Pretences to divine Illumination, and in their Line and Sphere may teach the relative Duties enjoined by the Gospel. But they have by no Means the Gift of Prophecy, and of fulfilling the Part of (b) Prophets, Apostles, Evangelists, Pastors and Teachers, who are always necessary for the several Classes of Babes, young Men and Elders in Christ, to divide the Word of Truth according to their Growth in the Knowledge of Jesus, their Lord. And it has been too much their vain and bold Attempt to measure Revelation and divine Things by their own Reason, as if it was equal to the Height and Depth of all Truth. Hence these Rationalists, like the Men of Babel, disperse different Ways, and make use of different Tongues. Arminius, Episcopius and Curnellæus take one Road; Socinus and the Fratres Poloni another; which Luther and Calvin had done before: While the spiritual

Writers have one Lip and Tongue of interpreting, never contradicting the Ground of a real Regeneration which proceeds from the Gift of a new Seed from Christ, or as an (c) excellent Writer expresses it, "The re-implanted Image of God is only a Seed sown which must grow up to Maturity and Perfection by Stages, until it arrive at the full Stature of a Man in Christ." This is the one only Root, and good Works are the Fruit of this Seed incorruptible, and begotten into Man by the secret Power of Christ.---True Reason then is true Divinity; and true Divinity is true Philosophy. For both the Law and the Gospel, have a physical and moral Part: The physical one is the Power of Regeneration by a (d) new Seed engrafted, or breathed into us by Christ: The moral Ground is the gradual Purification of the Will and Affections. Yet, certainly the Tree may as well grow without any Root, as Man can be renewed after the moral Image of God and Christ, unless the Seed of the Word, that is, Jesus Christ,

be

(c) The Hon. Archibald Campbell in his Essay on the Eucharist, at the End of his middle State, p. 315.

(d) James i. 21. I. Pet. i. 23. John iii. 6.

P R E F A C E

v

be re-implanted into our earthen Vessels:—The rational Divines then are at most only moral Writers; the spiritual Divines are better Moralists and Philosophers at the same Time, and claim a just Title to Rationalists, because they explain the inner Ground and Reason of Redemption by the Blood of Christ, and by his Spirit. Now, the Objections to the Doctrine will arise from these following Heads. First, from the few Witnesses and Teachers of the spiritual Sense, and the Rarity of its being preached.—There have been (e) Witnesses sufficient in every Age, but like the Prophets under the Law, they have been out-Voiced by the Multitude of false Ones. It is, however, a mean Pretence to measure Truth of any Kind by Number. Popery would then excel Protestantism: “The Doctrines of Mahomet and Heathenism would be superior to both the other: “For, (f) a great Faction is many Persons, yet but one Party; and that is but “one

(e) See a long Catalogue of these Writers in *La Theologie Germanique*, the Book so much admired by that great Man, *Luther*. (f) Dr. *Whicheat's* Aphorism, 504. Vid, *Irbeyii Palingenesia Veterum*, p. 507.

“one Opinion: Such a Faction is but one  
 “Man in Point of Judgment. One free  
 “spirited Man is in this Particular, equal  
 “to a whole Faction.” Would not this be  
 allowed against the Voices and Votes of Mil-  
 lions of Papists and Mahometans, though  
 their Doctrines had been universally main-  
 tained for Ages? Was not the single Testi-  
 mony of that great Servant of God, Luther,  
 superior to Myriads of Opponents? And  
 would not one plain, unlearned Man or Wo-  
 man speaking for the Gospel, be preferable to  
 innumerable Mouths proclaiming it a False-  
 hood. Secondly, the Difficulty of under-  
 standing the spiritual Sense is another Ob-  
 jection. There is none in the Understanding,  
 but there is a great one to bring the Heart to  
 believe it. Let the Difficulty be ever so  
 great, we must answer in the Words of  
 Christ, and of his Apostles, at least to the  
 Preachers of the Gospel, (g) “are ye  
 “Masters in Israel, and know ye not these  
 “Things?” Again, does not the Apostle say,  
 “(h) He that useth Milk, is unskilful in  
 “the Word of Righteousness, for he is a  
 Babe;

(g) John iii. 10. (h) 1. Cor. iii. 2.

“ Babe; but strong Meat belongeth to them  
“ that are of full Age.” And speaks he  
not of Melchizedek: (i) “ Of whom we  
“ have many Things to say, and hard to be  
“ understood, because ye are dull of hearing.”  
Are they commended for this? Or doth he say,  
that Things hard are never to be spoken?  
For what were they then written by the  
Wisdom of God, if at no Time, or by no  
Person, they are to be explained? He re-  
peats this Point as a Matter of Rebuke and  
Reproof: “ I, Brethren, could not speak  
“ unto you as unto Spiritual, but unto Car-  
“ nal, even as unto Babes in Christ. I  
“ have fed you with Milk, and not with  
“ Meat, for hitherto ye were not able to  
“ bear it, neither yet now are ye able.”  
—Is it a Commendation or a Reprehension  
for their Ignorance? Let it be remembered,  
that the Apostle did not speak to Persons of  
Learning, for few wise Men of this World  
were of his Church. Is it not then a Truth,  
that strong Meat is as much a Part of the  
Gospel, as Milk? Must it then never be  
given? And if few only are able to under-  
stand,

(i) Heb. v. 13.

Stand, these are not to be neglected; a fewer will these be, if Doctrines of a spiritual Nature are never to be taught at all. To prevent Repetition, the Reader is desired to turn to what has been said to this Objection in a Note at Page 144, where it has been more fully answered.---Now, all Divines confess a (k) spiritual Sense, called Mystical, because it is in a shadowy Way veiled under the written Letter. The Question in Dispute is, which is the true spiritual Sense. And on this Point it may be justly affirmed, that which preserves the Letter for the Ground and Foundation of interpreting, which is so much adhered unto by the mystical Writers, and so closely pursued in this Work.---It is certain also, that there is a Mode of Prophecy which keeps only the Letter, and destroys the Spirit. And this is often confounded with the true and scriptural one, just as the Doctrine of Regeneration or the Birth from above, (which is the one Foundation of all the Gospel,) propagated by the Methodists and others like them, may be mistaken for that which is taught by the

(k) Vid. *Gloss Philol. Sac. de Mysticō Sensu.*

the pure mystical *Writers*, though there be nothing alike but the mere Name. For, Error and Delusion, though it desires to associate with Truth, to pass itself off with the World, ought to be separated; nor should so great a Truth as Regeneration be sacrificed or injured, because it gives Occasion to many false Representations and Pretences concerning it.---

It may be objected also, why are not the moral Lessons of the Gospel inculcated, and not the physical Mediums, and heavenly Powers, by which Redemption is secretly carried on in Man? For two Reasons; first, because Moses treats of Physics in the daily Service and Ministry, and not of moral Duties at all. Secondly, because the Root must precede the Tree, and the Seed of Wheat go before the Blade and the Ear. Had I been writing on the ten Commandments, or on our Saviour's Sermon on the Mount, they should have been treated as their Nature required, as Lessons of eternal Truth, unchangeable Fitness and Obligation; but, as the Subject here is quite of a different Kind, the Manner of Interpretation must be so likewise.---I will add yet a third Reason, that Morality

is preached too much as the Ground and Foundation, which is the Fruit and Effect of Faith in Christ, and of his Power and Operation on the Spirit of Man. With more moral Lectures and eloquent Declamations than were ever known in this Kingdom, we are as dissolute and immoral a People, considering our Light and Advantage of Revelation, as any under the Sun.---The true Gospel is that which the great and good Dr. Whichcote describes it to be in his valuable (l) Aphorisms; I use his Name as a Shield against the Darts of the Divines of mere Reason: "Christ (m) is not so little as a Name and Notion; he is a Nature, and Spirit of Life in us.---The Spirit of God in us, is a living Law, informing the Soul; not constrained by a Law without, that enlivens not: But we act in the Power of an inward Principle of Life, which enables, inclines, facilitates, determines.---In the Incarnation of Christ, we understand (n) God in Conjunction with human Nature: And this strengthens our Faith, that human Nature may be

con-

(l) Aphorism. 355. (m) Aphor. 625. (n) Aphor. 306.

"conjoined to God eternally." Now, these, are the very Truths delivered by this spiritual, and truly rational Divine, that I have endeavoured to prove in all my writings, as well as to point out the heavenly Means and Principles derived through Christ, as the Fountain of Communication, by which this great Union of the divine Nature with the Human is always carried on; through which a divine Life springs up from the Seed of Promise, or the new Man and new Creature quickened and building up into a Temple; that is, a glorified Body from the Power of Christ, our Lord.---

The learned among us may probably object to the ancient Interpreters called the Cabalists by the Jews. But there is no good Ground for this, because we ought to gather what is true and worthy, and separate the Chaff from the Wheat. They have also been much esteemed by Men as capable of judging, as their Opponents: By these great Scholars, Broughton, Mede, More, Cudworth, Smith, Kircher, Vitrina, Erasmus, Huet, Allix, Buddeus, and many more than these whom I could name.---Secondly, they are brought only as collateral Evidence, (for I

*build upon no Authority but Scripture) and they serve to prove, that the Jews were never so deserted by Heaven, as to have no spiritual Teachers, though their Number was small in Comparison of the Scribes, Pharisees and Lawyers, who ruled the People, and dictated their Creed and Sense of the Scriptures, as the only Masters and Popes in Israel. And what their teaching was, is fully shewn in the Gospel. The Cabala was for the most Part, sound and good, adopted by the early Christians, by Clemens of Alexandria, by Origen so much admired by Erasmus and the celebrated Daniel Huet, by Macarius, and in various Parts by Jerome: The Homilies of Macarius contain the best Treasure of the ancient Way of spiritualizing the Figures of the Law for their evangelical Completion in Christians, which is left to the Church.*

*Another Objection may be formed on this Part, that, if the Blood of Christ be considered as the Medium, the Principle and Cause of new and immortal Bodies, it is not so honoured and glorified as in the View of an Atonement or Expiation. This Objection is the Pillar of false Religion, and therefore it*

it has innumerable Mouths to speak for it, and as many Hands to fight against, and to destroy others for its Sake. However dangerous it be, and injurious also to oppose this corrupt Nation of Atonement, I bear Testimony against it. The Truth is equally glorious, because Christ alone is the Root and Fountain of a new Spirit and Temple of Glory in that Blood: And, except in this View, the Blood of our Saviour could be only considered as a Proof of his perfect Integrity, and of the greatest Submission to God, as the Socinians have maintained, and Dr. Sykes too in nearly the same Light in his Book on the scripture Doctrine of the Redemption. Whereas, if it be the heavenly Matter, the one Principle of Immortality and Incorruption as to Body, equal Glory, Gratitude and Thanksgiving are due to his suffering Love for our Sake and Advantage. It may be proper to read in this Place what has been said in Page 57, of our Lord's Death and Passion, where the Grounds and Reasons for it are proved from the Scripture only.— Now, the absolute Necessity of his Blood for our Redemption is supported, and the Unbeliever cannot prove the contrary; nay, it shews

*shews the utter Impossibility of Salvation, but through his Blood, as the spiritual Body cannot be formed without it; and it is the most peculiar Doctrine of the Gospel, to reveal the Necessity of spiritual Bodies, and him, who creates them, for the Life and enjoyment of the Heavens.---The false and deceitful Notion of Atonement and Expiation in the common Way of conceiving it, is removed; to which more carelessness, false Confidence of divine Favour and Acceptance, more Sins and Antinomian Licentiousness must be ascribed, than to all the other Parts of the corrupted Gospel. These Conceptions sprung from heathen Superstitions on their piacular Sacrifices, which Popery adopted and grafted on the blessed Truths of Christianity.*

For a full Confutation of all Objections from the Danger of limited Punishments, I refer to that masterly Writer, the celebrated Jeremiah White, once a rigid calvinistical Predestinarian, when Chaplain to Oliver Cromwell, but afterwards enlightened with true Knowledge of the Gospel, both in the inner Ground, and in the Extent of Redemption, which he has so elegantly and clearly opened in his Book on the Restitution of all Things.

Things. And let me add the last ingenious Pen on this Glory of divine Love, the Rev. Mr. Stonehouse of Bristol, in his Letters on universal Restitution, not long since published by Mr. Dodslcy.

As (o) to the Peace of the Church being disturbed by new Opinions, though Scriptural and true; to this Cry of Bigots I say, if Truths disturb it, it ought to hear them, "The Sense of the Church is not a Rule, but a Thing ruled. The Church is bound unto Reason and Scripture, and governed by them, as much as any particular Person." Most certainly it is; and this Plea and Pretence of not disturbing the Peace of it, will support all Errors and Superstitions alike: And, though every particular Church has the Pride of claiming the Chair of Infallibility, and of pure and uncorrupt Doctrine, yet the Contrariety and Opposition of their Tenets and Creeds, proclaim the shameful Vanity of this Popish pretence. (p) Let God be true, and every Man a Liar; let the Voice of Christ be infallible, and every other Voice whatever submit to fuller Knowledge

(o) Whichcote's Aphor. 902. (p) Rom. iii. 4.

ledge of the Mystery of our Saviour, when the holy Spirit poureth it forth on any Men, on Shepherds or Fishermen, who have no Name or Dignity in Church or State.—I shall now beg leave to offer a few Directions to my Readers. The first is, to read slowly and leisurely, and not to pass over any Passages, because they may be at first difficult to understand; for what follows will often throw Light on what went before. And indeed, the whole Service of the Temple was connected together, as one continual Figure; where one Part explained and confirmed the other. And let not such a deliberate Perusal be thought too much, since many Volumes are read, and much Time bestowed to arrive at the Knowledge of one Book, either of the Law or Gospel. Ought any one to expect, that the deep and dark Things of the Law, or the Mysteries of the Kingdom of Christ, be understood without previous Consideration, or such strong Desire and earnest Love for it, as (q) David shewed, who made the Law his Study, Day and Night; and which the Apostle enjoins,

when

*when he bids (r) Timothy “to meditate on  
“ these Things, and to give himself wholly  
“ unto them.”*

*Secondly, it must be read without Preju-  
dice, as if no other System of Divinity, or  
Interpretation had been received. The Ne-  
cessity of this Freedom from all Prepossession  
or Partiality is well expressed in a (s) Dis-  
sertation lately published. “He that means  
“ to find out the true and genuine Sense of  
“ the sacred Writings, must look with the  
“ same Indifference, upon all theological  
“ Opinions. The Man that is biased in  
“ Favour of any particular Opinion, or at-  
“ tached to this, or that System of Theology,  
“ will be apt to press Scripture into its Ser-  
“ vice; too forward to make the certain,  
“ unerring Doctrines of the Gospel, yield  
“ and give Way to the uncertain, erroneous  
“ Decisions of frail and fallible Men. And  
“ thus a mere human Scheme of Faith, and  
“ not the Word of God, will be preposterously  
“ made the Test and Criterion of Truth.”  
I therefore advise those who cannot forget and  
lay aside for a while the Doctrines of any*

c

Church

(r) I Tim. iv. 5. (s) Dr. Edward's two  
Dissert. published by Johnson.

MVIII P R E F A C E.

*Church or Christian Community, not so con-  
cern themselves with this Work, where Scrip-  
ture is explained only by Scripture, and (t)  
spiritual Things as the Apostle directs, are  
compared with, and illustrated by spiritual  
Things.*

*Thirdly, no Reader ought to expect, that  
all of it be understood at once; none but the  
most experienced in the divine Life, and the  
Processes and Stages of Regeneration, can  
have any Claim to such a ready Apprehension  
of spiritual Subjects; which, however, are  
first known and tasted in the Heart and Af-  
fection, before they enter the Understanding,  
as we must taste Honey, before any Judgment  
can be formed of its specific sweetnes; or as  
it is well expressed by a christian Father; (u)  
accipe quod Sentitur antequam discitur;  
for all divine Truths are known and evi-  
denced by a divine Sense and Experience, be-  
fore the Understanding receives them; as  
Light can only be known by being seen and  
felt, and not by the Description or its History  
in Words. What Knowledge I have in the  
Mystery of Christ in us, has been slowly and  
gradually*

(t) In Cor. vi. 13. (u) Cypriani Epist. I.

gradually distilled into my Mind by a Course of Years. All must be Babes (x) first, and have Milk, before they can grow to that Age, which requires strong Meat. It is the Effect and Language of Pride, and self-conceit, as well as the vain Excuse for Lukewarmness and Indolence in spiritual Concerns, to insist, that the Doctrines of the Gospel ought to be level to every Capacity, and open and obvious to a moderate Degree of Attention and Reflection. Our Master has not (y) thus taught, whatever Men may teach. For what End then are these Mysteries, and strong Meat at all, if no Use or Advantage could be derived from them? Nor will the common Plea serve, that we are not to perplex ourselves about the mystical, or spiritual Ground of the Gospel, but the Works. If so, three Parts of the Gospel were wrote in vain. And again, what Believer can pretend to do the Works, without the Spirit of Christ abiding in them? Now it is granted, that, although Christians may not comprehend the distinct Nature of those heavenly Powers, and Virtues,

(x) I. Cor. iii. 1. (y) Matt. xiii. 11.

tues, yet they must possess them, or they could not live in the Spirit of the Gospel: A Tree or an Animal might as easily exist without the Light and Air of this World; or without the Food of the Earth, as Man can be born from above, and not enjoy the Powers of Heaven for his constant Support and Growth in the Image of his Regenerator, for what Christ is in Fulness, that Man, his Son, is in the Seed and Increase, growing on to the (z) Stature of the Measure of the same Fulness.—Besides, what Believer can be offended at the clearer Knowledge of those divine Mediums and Principles which the Scripture so fully declares? Real Christians are not offended, but rejoice in that Knowledge, which leads them to seek with more Ardour and Perseverance those Gifts and Powers, which they have Eyes to see revealed in the Word of God: While the nominal Professors, who delight themselves with the (z) Form of Godliness without the Power (and the Form must have some Shadow of Likeness to the Power, or it could not deceive;) these are the constant Enemies, the inflexible Adversaries

(z.) II. Tim. iii. 5.

ries to the true Ground of Regeneration, or the Seed of Christ, communicated from him, which must be quickened by his internal and continual Light, the living Sun for all spiritual Bodies now rising through his Operation, that we may be clothed with the House from Heaven, and not found naked at Death, without any clothing for Paradise, and therefore cast out into Darkness. They desire to have Life, Immortality, and Righteousness by an Imputation, and not by a real Communication. The Danger and Folly of this Expectation is evidently shewn in the Interpretation here given, and it is plain also in its own Nature: But religious Errors are most stubborn and difficult, especially those which flatter the World with easier Terms of Salvation than the Truth will do.

Fourthly, the whole Subject ought to be taken together, and compared in the several Parts and Branches of the daily Service; and no Objection ought to be made against such a Chain of Evidence, from a few Passages hard to be understood. The whole Ministry of the Law throws Light on each preceding Rite, and the Unity of its Design is

*is built on these two Points, the killing and destroying of the natural Man, the Man of Adam's Sin, and the renewing of the inner Man, the Seed of Christ, and feeding him with the spiritual Flesh and Blood of his own Begetter. The Ground and Reason of this Work I have shewn to be this, that it is the divine Substance for incorruptible Bodies to be formed from, and to be nourished with, till they are perfect. They are called Garments and Clouds in Scripture: A sacred Hunger and Thirst is that Mouth, that Magnet and attractive Desire which draws the spiritual Fluxes of our Lord's glorious Body into the new Temple and living House rebuilding in Man.*

*I would, in particular, give this Council to those who may have the Ear to bear this Interpretation, that they decline all Dispute with others who cannot favour this Kind of prophecying. It is enough for them to rejoice in their new Man, that they have found Christ in them, the Lord in his Temple within, and that the (a) Spirit itself beareth Witness with their Spirit, that they*

(a) Rom. viii. 16.

*they are the Children of God, and can cry, abba, Father. Let Men (b) dispute about the Nature of this Witness, till they, to avoid the Danger of Enthusiasm and Fanaticism, run into a worse extreme of explaining it away. False Pretences, which are indeed many, and the great Abuses of this Text, take not away one Tittle of its Truth.*

*Let not the Reader imagine, that I am so weak in Understanding as to throw such deep Ground of Interpretation before every one. I preach not, as I write, because the greatest Part is to be considered as Babes. I am sensible too, how much evil Report is raised at this Day against the fundamental Doctrine of Regeneration, so that the Word itself can scarce be mentioned, without the Charge, or Suspicion of Methodism or Fanaticism. It is, however, the Duty of a (c) good Scribe instructed unto the Kingdom of Heaven, to bring out of his Treasury Things new and old; and it is equally the Duty of the Teachers under the Gospel, to give (d) Strong Meat to the Adult, as well as Milk*

to

(b) Vid. Critici Sacri in Locum. (c) Matt. xiii.  
52. (d) Heb. v. 12, 14.

to Babes. *The Strong Meat which the Apostle intends; does not signify the plain Lesson of moral Duties, but the inner Ground of the Kingdom, and the Powers of Christ, and of his Spirit revealing in Man.—*

*A Reader of moderate Capacity may easily conceive the principal Truths of this Work, which proves in a real and proper Sense, a new Creation of immortal Bodies from the Water and Blood of Jesus Christ, and by the Power of the holy Spirit, the living Fire, or Light of Eternity. They may see too, the glorious Extent of this most precious Blood, as well as the Principles and Powers, through which the Temple and House of the spiritual Body is (e) gradually renewing by the continual Energy of our High Priest.—*

*With Regard to myself, I know the World too well to expect any Favour from it, and all fond Errors and Delusions of Religionists. Had I consulted Fame or Profit, I would not have taken this unfrequented, and despised Path. And, I can perhaps write in a way, that would please, because it flatters; and be grateful to the many, because it gives forth smooth*

(e) II. Cor. v. 2.—ovi. I. Pet. ii. 5.

*smooth Deceptions in the Language of Scripture mis-interpreted. But I seek not the Character of an ingenious Writer, nor the Patronage of the Great, which is seldom procured by a firm Adherence to sacred Truths, in Opposition to the Errors of popular Religion, powerful by Length of Time, and by supporting false Conceptions of the Mercy and Favour of God. Faith has raised me above such mean Motives; I seek neither Honour, nor Reward from Men, but from him, who has given me this Light, and enabled me to declare it to the World.*

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# A K E Y

To open the most principal and leading  
T R U T H S of REVELATION,

By which the *Law* and the *Gospel* may be  
more easily understood.

**A**DAM by his *Sin* brought the *Body of this Flesh*, called by St. Paul, the (a) *Body of Sin*, the (b) *Body of Death*, and the (c) *Body of our Humiliation*, when his *paradisical Body* died, and he became a Prisoner under the same Elements, and in the same *temporary World* with the *animal Creation*.

II. This *paradisical Body*, called the *white Garment* and the *Glory*, cannot be recovered, but

(a) Rom. vi. 6. (b) Rom. vii. 24.—viii. 10.  
(c) Phil. iii. 21.

but by a *new Seed* re-implanted by Grace and Favour.

III. This Seed was (d) given to *Adam* and his Posterity, by the new Covenant made with him after his Fall: (e) For, as *Christ* is the *Light* that lighteneth *every Man* coming into the World, so this Light will renew Man to an immortal and spiritual Body, which he wants for his Clothing and Garment, that he may dwell in the *Light* of the *Countenance of God*.

IV. This Seed from the (f) *Word*, or *Jesus Christ*, cannot be brought to Life and Perfection, but by a (g) *secret Death*, an *internal Suffering* which is the *Cross of Christ*, and the (h) *Fellowship of his Sufferings*. And this State and Process no Man knoweth when, and how it will come upon him, though this *secret Dying* must precede the *Resurrection* into a *new Life and Form*, as the (i) *Grain of Wheat* must dye before it can bring forth itself again. Through these Stages and Paths of Regeneration, Christians must follow their Lord, who has led the Way, and shewn in *himself* the *Mystery* of this great Work. Now, as Man is killed in the *Flesh*, he is quickened in the *Spirit*:

Con-

(d) Gen. iii. 15. (e) John i. 9, 10. (f) I. Pet. i. 23. John i. 13.—iii. 3, 5. James i. 18. I. John iii. 9. (g) Rom. vi. 5. Phil. 3. 10. (h) Col. i. 24. I. Pet. iv. 13. Rom. viii. 17. (i) John xii. 24, 25. Matt. x. 39.

Consolations and Joys (*k*) abound in such Proportion, as the *State of Death, inner Darkness and Tribulation*, is more or less heavy and afflicting, which the Apostle from his own Experience and Sense of this Work going on in himself, describes thus: (*l*) “ though my outward Man “ is corrupting, yet the inward Man is *renewed* “ Day by Day.”

V. This inner, new and spiritual Man as to the *new (m) Body, Temple or House* from the Heavens, is daily fed from the spiritual Water and Blood of Christ, who is the *quickening Spirit* in every Place of the World; and that by these (*n*) *divine Elements* he must attain his Growth and Increase, as a Child in the Womb does from the Substance of his Mother.

VI. This new Man is continually renewing, by attracting through a *sacred Hunger and Thirst* the *Emanations of Christ*, as the *Figure* was shewn on the *Altar of Brass*, where the *Flesh* and *Blood* of the *Lamb* went up in a *Vapour* and *Cloud*, free and diffused, with the *Meat* and *Drink-Offering*, to point out the spiritual Manner, in which the *Irradiations and Effluxes* from *Christ* in the *Glory* nourish and feed his People;

(*k*) II. Cor. i. 5, 6, 7. (*l*) II. Cor. iv. 16.  
*Henry More* on this Verse, Vol. I. 503. (*m*) See Dr. Cudworth's Intellectual System, Vol. II. 805; 6.  
(*n*) Bishop Andrews's Sermons, p. 402.

People; with whom he has a (*o*) continual Union and real Presence; in a more vital and intimate Way, than the Light and Air have with our natural or animal Bodies. The Spirit of true Prayer is only this Hunger and Thirst, confined to no Time or Place, but awakened, self-felt and known, as the Hunger and Thirst of the Body is only knowable by its own Sensation. True Prayer requires therefore the Words of no other Man, but our own inward Breathings, fervent Desires, and lively Hunger and Thirst to be filled with the Bread of Life and the Wine of the Kingdom. This Prayer is no Burden, nor Yoke of bodily Worship, but sweet, affectionate, and delightful to those, who love the divine Bridegroom.

VII. In the same Proportion as the faithful dye to, and renounce this World; the Land (*p*) of Egypt and (*q*) Babylon with her false and deceitful Goods, so the Powers of the World to come, the Virtues and Fruits of Heaven and Paradise enter and fill hungry Souls with the Meat that perisheth not.

VIII. Few have Faith in this Kingdom within them, and from that Defect obtain not the (*r*) white Rayment, and are not clothed upon with

(*o*) Matt. xviii. 20. John xvii. 21, 23. Rom. vi. 8. (*p*) Rev. xi. 8. (*q*) Rev. xviii. 12, Rev. iii. 18.

with the (s) *House* from *Heaven*, but dye in their *nakedness*, their State in the *old Adam*, and are cast out into *utter Darkness*, till they have paid the *last Farthing* in the *second Death*: Which is now, and has been administering with different Durations, called *Ages*, by the Law and Gospel; in which Part of divine Justice, and exact Retaliation, every one *unregenerated*, will receive according to the various Degrees of their Sins and Wickedness.

IX. *Christ* will finally (t) subdue all Things and Persons unto himself, and yet will (u) punish the wicked, and reward the good, without pushing the Mercy and Justice of God into those Extremes of Lenity on one Side, and inflexible Rigour on the other, which Divines have so generally adopted.

X. The *Order* of *rising* in *Christ* is pointed out in the Feasts of *Moses*: The *First-born* and *First-fruits* in the *Passover* and *Pentecoste*; the *Latter-born*, and *Latter-fruits* in the Festivals that follow. This Mystery or secret Council of God has been more fully explained in the Treatise on the First-born and First-fruits, published by me in 1763, where the *Election of Grace*, and of *Predestination* is defended, and set in its true Light.

These

(s) II. Cor. v. 2. (t) Phil. iii. 21. I. Cor. xv. 28. (u) Luke xii. 47, 48. Rom. ii. 9, 10.

These are the principal Truths revealed in the sacred Writings, which could not be known without an express Revelation, because none of them can be derived from the Light of Nature, though Reason may easily embrace them, when they have been revealed. Of which I shall say in the Words of an excellent Writer and spiritual Heart : " If any one think these " Things too *mystical*, such as think so, may " let them alone and welcome, provided they " do not thereby any Injury to their own Souls, " by being meer *History-Mongers*, or by pre- " ferring the *Shells* of *Religion* to the *Kernell*; " which is the Case of all those who are wrapt " up in the meer *outward Ordinances*, without " the *Life* and *Light* and *Power* of the *Spirit*, " and which is too near a Kin to the *Popish* " *Opus Operatum*." For my own Part, I can join in that noble and benevolent Wish of *Moses*; (x) " Would God that all the *Lord's* " *People* were *Prophets*, and that the *Lord* " would put *his Spirit* upon them :" For it is my greatest Joy and Comfort to see a Part of the *Glory* of the *Feast of Trumpets*, when the *Spirit* of the *Lord* will be poured out in *more* plentiful Measure, and the *Fire* of *Heaven* will sanctify *more* Sacrifices in the *Blood* of *Jesus Christ*, A M E N.

(x) Numb. xi. 29.

The following Tracts published by me, are  
sold by Mr. TOWNSEND, Printer, in London-  
Street, Mark-lane.

- I. The Sabbatical Year of *Moses* explained by  
the Gospel, 2*s.* 6*d.*
- II. The Mysteries of the *Feast of Trumpets* on  
the first Day of the *seventh Month* of the  
Law, opened by the Gospel of *Jesus Christ*,  
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fruits* of the *Law*, illustrated by the Gospel;  
and the true Sense of *Predestination*, pointed  
out, and set in its proper Light, 4*s.*



## The Daily Service, or continual Ministry of the Law.

I N the Explanation of this great Appointment of the continual Sacrifice, and of the several other Institutions connected with it, I shall pursue that Order which is prescribed by the Law, so far as it is clear and express: in other Ceremonies and Rites, it will be necessary to follow the Tradition and Testimony of the Hebrew Writers, who have no Interest in these Points to deceive or mislead. The Ritual Service of the Day consisted of six eminent Parts, which were the Preservation of the Fire on the Altar, the Oblation of the two Lambs, the Removal of the Ashes, the Meat-Offering of the High-

B

Priest,

*Priest, the Trimming and Lighting the Seven Lamps, and the Burning of the Incense.* As no Part of the typical Ministry could be performed without the *Mediation* of the *perpetual Fire*, the Law concerning this Type shall be first opened and explained, which we find recorded in *Leviticus*, Chap. vi. ver. 12, 13. of which I will give a very literal Translation: *And the FIRE upon the ALTAR shall be burning in it, it shall not be put out: and the PRIEST shall burn Wood upon it, (a) every Morning; and shall place upon it the BURNT-OFFERING, and shall burn upon it the FATS of the PEACE-OFFERINGS. Fire CONTINUALY shall be burning upon the Altar, it shall not be put out.*

Now the Care of preserving, and nourishing this perpetual Fire by the Priest below, typified the Preservation of a *perpetual Fire*, by a *Priest* of an *higher Order* above: and, indeed, had we not lost our *true Flesh*, or Body of Paradise, and our *true Fire* in the *Sin of ADAM*, we should

(a) The Hebrew is, In the Morning, (in the Morning.)

should not have wanted this Tabernacle, and dwelling Place of God by a (b) new Birth of it, (called *Regeneration or being born from above*, in the Language of the Gospel) before we can enter again the Paradise of God, and be his Sons in (c) *white Rayment*, or a (d) *Body of Light*: And in this Institution of the \* Fire which was not to be extinguished; and on which the LAMB was to be laid, and to ascend up in *Smoke and Vapor*, two Types and Shadows of the greatest Moment were kept in View by the Record

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and

(b) John iii. 3, 5, 1. (c) Rev. iii. 5, 18.  
(d) Rev. iii. 4.

\* What is said by the *Talmudical Writers* concerning three or four Fires upon the Altar of Brats, appears to be their own Invention, at least it has no Ground from the Law. One was called the *great Fire* for the *Burnt-Offering*; the Second was to kindle the Incense, and the Third for preserving the Fire. As to the Care and Choice of the Wood; that it should not be Worm-eaten, that it must be new, and other Particulars of this Kind; these Rules carried a natural Decorum in them, but the Law prescribed no such Caution. See *Ainsworth* on this Passage, *Lamy de Tabernaculo*, p. 955. and *Cremori Antiquit. Mosaico-typica*, Vol. II. 384.

and Memorial of a CONTINUAL SERVICE, namely, the Figure of that *boly Fire*, which will consume all Flesh begotten by the (*e*) Will of Man, and born of Bloods; and which will impart the new Flesh, or Body from the one Blood of the true Son, or (*f*). Male, to live and rejoice in the Embrace and Union of that eternal Fire from Heaven, which never will be extinct in the Redemption.

Thus it is said, *this is the Law of the Burnt-Offering*; *it is that which ASCENDETH by burning all the Night, until the Morning, Lev. vi. 8.* Ainsworth on this Place says, the Reason of the Name is here given, for in the Hebrew, the Burnt-Offering is *Gnolah*, that is, an *Ascension*; because by burning all in Fire, it went up in Smoke and Vapor. So far it bears a good Sense, and has some Correspondence and Analogy with the Truth of the Antitype and Substance of the Gospel. It is the *Holocaust* according to (*g*)

Cremer,

(*e*) John i, 13. (*f*) Rev. xii. 5.

(*g*) *Antiq. Mos.* Vol. II. 383.

*Cremer, because it is burned by the Fire of divine Wrath, and all the Night signifies the Old, and the Morning the New Testament.* In the first Place it may be answered, that the Fire was no Emblem or Mark of Wrath against the Lamb on the Altar, but just the Contrary; it was a *Feast* upon his Flesh and Blood, continually prepared in that Fire, and ascending and giving his Substance in Smoke and Vapor; because what went up in this aerial and free Diffusion, was the Lamb in another Mode of Appearance and Manifestation: and the Ascension of it through all the Night was a Figure of his perpetual Work of feeding his *Israel*; as it was also of the perpetual Action and Power of the Fire. And as neither of these two Operations ought to cease, they prefigured the great Work and Ministry of the true *Lamb* then in the *Glory*, in the *holy Fire*, (where no Wrath dwells) which was then operating without Cessation or Interruption.

Nor could a more lively Exhibition, and Lesson of heavenly Truths, be given through the *Mediation* of earthly Ele-

ments and *typical* Rites, than this was; though according to the *Letter*, there must be a Difference. For in the first Place, how could an Image and Figure of a continual Communication of Flesh and Blood from the *heavenly Lamb*, be shewn in an outward Manner, but by killing the Lamb *daily*, to give his Flesh and Blood, as the Meat and Drink of *Israel*? Secondly, How could the Union of the heavenly Fire with the true Flesh and Blood, be shewed in a *figurative Way*, but by the correspondent Element of \* Fire in this World? Thirdly, How could

\* The Fire upon the Altar was only like other Fire; for in the true Fire of Heaven there is no devouring Property; and that which consumed the Sacrifices, was only a Figure of a better, and not the Reality itself. The Jews, however, to justify their Adherence to the Figures of their Law, affirm this Fire to have been the *Light* of the *first Day* of the Creation, and magnify it, as the Cause of continual Miracles, saying, that it ascended always in a direct Line, was never affected by the Wind, nor extinguished by the Rain. Vid. *Buxtorf. Exercit. Sac.* 231, 238, 258, 260. This is ever the Procedure of such, who build their Hope on the *external* Part of religious Observances, and overlook the *internal* and *spiritual* Sense. For if these Miracles

could this powerful Agent be preserved in Manifestation and visible Operation, but by being supplied regularly with proper Matter to act upon? And Lastly, in what Manner could this Principle act at all, but as a Devourer and Consumer of the Flesh of all the Sacrifices, and of every Oblation cast into it? And yet in all these figurative Institutions, the Antitypes, or the Spirit and Truth of Correspondences on high, were sufficiently clear and expressive, so far as the Powers on Earth could resemble the Powers above. This perpetual Fire then, considered as a Figure, had this great Truth

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in

racles had been, in which I take no Part, they could confer no good to the Spirit or Body of any one Israelite, because all Figures make only the *dead Letter*; and from the Want of this *sacred Fire* under the *second Temple*, it seemed to be the Design of Divine Providence to withdraw their Attention from the outward Sign, that they might pay more Regard to the inward Signification. All false Religion is the same every where: The *Church of Rome* has followed these Steps, and seems the true Successor to the *Scribes and Pharisees*, magnifying Types, and outward Ordinances, by setting up almost all the Figures of the Law, and destroying the spiritual Import of every one.

in View, that God had preserved a Seed and Root of eternal Fire in ~~one~~<sup>\* one</sup> Son, from whose heavenly Body and Spirit, Mankind should again be renewed, and have the true Fire and true Flesh; which

was

\* The Election of one Son from many, in Ages past, is affirmed by *David*, *Ps.* xlv. 7. *Heb.* i. ix. The Person out of whom he was begotten by the Power of God, is revealed to St. *John* in *Rev.* xii. 1—6. and seen by *Daniel* in Ch. vii. 13, 14. and that this was before the Foundation of the World is declared by the Apostle, *Eph.* i. 4. and is the *Mystery hid* from everlasting Times or Ages in *Rom.* xvi. 26. This is the secret Council of God intimated by our Saviour, in *Matt.* xiii. 35. I will utter Things *bidden* from the Foundation of the World: that there was a Time of begetting this Christ, when he could call God his Father, is expressed by *David*, *Ps.* ii. 7. For these are not Prophecies of Things to be, but of Transactions past, which were not indeed to be revealed till the End of the Ages, *Heb.* ix. 26. when the Mystery hid from the everlasting Times should be made known by the prophetical Writings, and by the Manifestation of that holy One, the anointed Saviour in a Body of our Form and Fashion, prepared for that Purpose *Heb.* x. 5. for in the Body of Glory, he could not be made manifest, no flesh could see him, and live; since he was and is the Face and Image of the invisible God. This pre-existence of Christ in Ages past, known by the Jews, opens the most difficult Passages of the Law, the Prophets, and the Gospel.

was Adam's Garment of Glory, his skinning Rayment in Paradise. According to this Image and Figure in the Fire, and Blood and Pillars of Smoke continually represented and visible upon the first Altar of Brass, as proper Types of another Fire, and Blood and Pillars of Smoke, the Descent of the *holy Spirit*, the *eternal Fire* of the *divine Generation*, was foretold by the Prophet Joel, who evangelized from the Figures and Images of the *daily Oblation* of the *Lamb*; and it was fulfilled in a real Manner, when he (*b*) descended in *Fire*, and *Blood* and *Vapor* of *Smoke*, that is, in the *Blood* of the *Lamb*, wherein this *Spirit* burns for ever, and in *Vapor*, or *Pillars* of *Smoke*, that is, in the *spiritual Body*, or *House* of God, or the (*i*) *Clouds* of *Heaven*, at the Feast of *Pentecoste*; and sat on the Heads of the Hundred and Twenty Brethren from among all Nations, and Kindreds and Peoples: then were they crowned *KINGS* and *PRIESTS*, which

(*b*) *Joel ii. 30.* *Acts ii. 19.* (*i*) *Rev. i. 7.*  
*Matt. xxiv. 30.*

which is a Portion allotted to the *few chosen*. Then was the everlasting and everliving Fire openly revealed, which the Prophets had been foretelling in dark and obscure Expressions, and in Images more fit to excite Fear and Trembling, than Hope and Expectation of the greatest Blessing: then was the Mystery of those *numberless* Passages in their Writings concerning *Fire* and *Blood*, brought to Light, and shewn to be the Gospel, or glad Tidings of *Salvation*, which divine Wisdom had wrapt up in Words seemingly denoting Wrath and Vengeance: then was the *Blood* of the Lamb found to be the *Chariot* and Vehicle of the *holy Fire*, and the Cause and Root of these Pillars of Smoke, or Clouds of Heaven, in which Christ comes, and is known to Man, in his second Advent in \* *Spirit*, and in *Glory*, and not in the Flesh.

\* By *Spirit* in the Gospel, we are not to understand a pure Spirit abstracted from all Body, but always clothed with his proper Garment: for by the sacred Writings God has given to every Seed its own Body; and the Son of the right Hand is clothed with Body;

Flesh of sinful Man, wherein as the Apostle tells us, we are to (*k*) know him no more: then was the Lord more glorified, than at the Feast of *Passover*, which was the first and smalleſt Communion of his heavenly Flesh and Blood; because at this second Feast he was multiplied, and had given forth the Seeds of immortal Bodies to a tenfold Increase; and in a mighty Wind, to which he (*l*) had before compared the being born of the Spirit; and in which Way, as the Truth and the Geniture of God, he (*m*) breathed on his Disciples, and said, Receive the *holy* Spirit. Thus I have endeavoured to explain the spiritual, and evangelical Sense of the Law for preserving the Fire continually upon the brazen Altar. The \* false

Body; and the whole Ground of Revelation is the Means and Manner of restoring Man to a new Body, or as the Apostle speaks, We having the First-fruits of the Spirit, wait for the Adoption, even the Redemption of our Body, Rom. viii. 23. This Distinction explains many difficult Passages.

(*k*) 2 Cor. v. 16. (*l*) John iii. 8. (*m*) John xx. 22.

\* The Altar for the Lamb, made of Brass, and not of Gold, as the Altar of Incense was, prefigured in the

false Ideas and Conceptions concerning both the Fire, and the Lamb; as import-

the Opinion of † *Witsius*, the *bumbly* State of Christ when he expiated our Sins by the Oblation of his own Body. But this Interpretation bears no Agreement in Time, or with the Reason of the Thing: and the perpetual Fire was no Mark of Wrath against the Lamb, or of his suffering State, but of Delight and Joy in him. *Lamy de Tabernaculo* p. 927, and 939. says, That the Altar of Brafs was a *Figure* of the *Cross of Christ*. But this Sense is quite foreign to the Design of the Institution; for the Lamb was not enduring Vengeance in Fire for so many Centuries under the *typical Law*, to denote his Sufferings on the *sixth Day of the Week at the Feast of Passover*. In this Way of Interpretation go all the Commentators, and are far wide of the spiritual, and evangelical Sense of the Altar and its Fire: for they signified the great Love of God in selecting one Son, and preserving the true Fire of eternal Life in his Flesh and Blood, which he should give for the Life of the World; and which the Law of Figures shewed, because no Person could pass into the *first holy Place*, but by the Means of the *typical Rites* of that Altar. How much soever the Piety of false Interpretation may be excused, the Error of it ought not to be defended, for it hinders the Light and Power, and Knowledge of the true Gospel.

† *Miscell. Sac. de Tabernac. Levitici Mysteriis.*  
Vol. I. 412.

porting the \* Vengeance of God, and the Sufferings of his Son in the Figure; which are adopted by the Generality of Commentators, confound the Gift of Prophesying under the Gospel, deface the Beauty, and darken the Glory of both Ministriations. And as the true Reason will be more largely given under the second Type; and Rite of the *daily Service*, in the *Oblation* of the *Lamb*, I have said less on this Subject, than otherwise

I should

\* A Sense of another Kind, though equally Foreign, is brought by *Lamy* from *Philo*, who is for the most Part an absurd Spiritualizer of the legal Figures: because the Gifts of God are perpetual, and never cease, or are interrupted in their Course; but Day and Night are given to us Men for our Enjoyment: therefore this *sacred* Fire is a *Figure of Thanksgiving*, which must be continually so renewed by us, as it may never be extinguished. - In this Passage the Jew assigns a *moral* Reason, instead of a *physical* one; and which has not the least Shadow of Agreement with the whole Service performed continually upon that Altar: for he speaks not a Word of giving Thanks for the Lamb, his Flesh and Blood, and the Wine and Bread put into that Fire: nor has he any Conception for what End the Lamb was offered up upon that Altar: and as the Fire and the Lamb had so close a Connection, it is the more astonishing, how this learned Man could so interpret this capital Figure of the Law.

I should have done. We proceed therefore to the Explanation of the Rites, respecting the *two Lambs* to be offered daily; and the Meat and Drink-Offering attending this Part of the Service. The Law for this Oblation is found in Exodus Ch. xxix. v. 38—42. *And this is that which thou shalt offer upon the Altar; two Lambs of the (n) first Year, by the Day, continually: one Lamb thou shalt offer in the Morning; and the second Lamb thou shalt offer between the Evenings. And a tenth Deal of Flour, mingled with the fourth Part of an Hin of beaten Oil; and for a Drink-Offering, the fourth Part of an Hin of Wine, for the one Lamb. And the other Lamb thou shalt offer between the Evenings: according to the Meat-Offering of the Morning, and according to the Drink-Offering thereof, thou shalt make for it, for a Savor of Rest, a Fire-Offering unto JEHOVAH. A continual Burnt-Offering throughout your Generations, at the Door of the Tent of the Congregation, before JEHOVAH: where I will meet with you;*

(n) In the Hebrew, Sons of the Year.

you, to speak unto thee there. In Numbers Ch. xxviii. ver. 3—8. The Law for this Offering runs in these Words: and thou shalt say unto them, this is the Fire-Offering which ye shall offer unto JEHOVAH: two Lambs of the first Year, perfect, by the Day, for a continual Burnt-Offering. The one Lamb shalt thou offer in the Morning, and the other Lamb thou shalt offer between the Evenings; and the Tent of an Ephah of Flour for a Meat-Offering, mingled with the Fourth of an Hin of beaten Oil: a continual Burnt-Offering which was ordained in Mount SINAI for a Savor of Rest, a Fire-Offering unto JEHOVAH. And the Drink-Offering thereof the Fourth of an Hin for one Lamb: in the holy Place thou shalt cause to be poured out the Drink-Offering of strong (Wine) unto JEHOVAH. And the other Lamb shalt thou offer between the Evenings: as the Meat-Offering of the Morning, and as the Drink-Offering thereof thou shalt offer it, a Fire-Offering, a Savor of Rest unto JEHOVAH.

In explaining this great Oblation under Moses, the Servant in Types and Saviors,

dows, we shall consider \* all the Particulars of the Law, which are therein commanded. First then, as the Redemption of *all Men* who died in (o) Adam, was fore-designed in the secret Council and Will of the Supreme God; and as this great Blessing was to be wrought by the Intervention and Mediation of one Son chosen for this glorious End of Love and Goodness; the Figure and Shadow of his Work and Ministry was restricted to *one Lamb*, though the Oblation was repeated in the Morning, and in the Evenings of every Day. And this Lamb was to be slain, that the flowing

of

\* There can be no Reason to insist on every Circumstance which the Priests performed, as represented by the *Talmuds*; because as many Parts were not commanded, they cannot claim the Regard of a divine Injunction. What these Particularities were, may be seen in *Lightfoot's Works*, where he gives the *daily Ministry* of the *Temple*, and in *Conrad I. Kenius's Tractatus Talmudicus de cultu quotidiano Templi*. However, such Circumstances as may throw a Light on any Passage of the Old or New Testament, shall be occasionally introduced, without requiring any more Regard, than they appear to have just Title to.

of *Blood* might appear in the Type and Figure; and his Flesh was to be put into the perpetual Fire of the Altar of Brass, continually through *every Day* of the Year, and through *every Year* to the Jubile, at the End of seven Sabbatical Years. By the Limitation of this Sacrifice to one Animal, and that of the meekest Nature, even to a Proverb, a very expressive Adumbration was given of him who is called the (*p*) *Lamb* of God, *taking away* the Sin of the World, meaning that one Son separated as shewn before, and fore-ordained before the (*q*) *Times* of the *Ages*, though he was manifested in the End of these Ages. In the same confined Sense the Apostle speaks, (*r*) *be faith not unto SEEDS as of many, but as unto ONE, even thy Seed which is CHRIST.* And as the Spirit, or *vital* Fire moving in the *Blood* of the typical Lamb is the mildest Life of any Animal of the Field; so did this characteristic Property prefigure in the best

C. Man-

(*p*) John i. 29.    (*q*) 2 Tim. ii. 10; Tit. i. 2.  
(*r*) Gal. iii. 16.

Manner it could do, that the *holy Spirit*, the eternal and living Fire in the Medium of the pure Blood of Jesus Christ must have the mildest Quality, without any Wrath or Vengeance in himself: for God is (*s*) *Love*; he has no Wrath manifested in the Principle or Power of the *Light of Life*, which is an *Hebraism* for *living Light*, or *that Light* which has *Life in itself*, and draws it not from any higher Being. In this Manifestation, Form, or Essence, God is a *Lamb* in *all Creations*, from the *first Light* down through every Descent, and Graduation to the last or lowest Communication of this *Spirit*, which is the Root and Beginning of Life in all Beings. Now, as the Shedding and Sprinkling of Blood, and the Offering the Flesh of the Lamb, for the *typical Feast* and Food of the Family of God, reprefigured by the Children of *Israel*, was done every Day, and through every Festival, from the *first* and *leading* one of *Passover* appropriated to the First-born only, and continued on through all the subse-

Subsequent Festivals of Pentecoste, of the Blowing of Trumpets, of Tabernacles, and the seven sabbatical Years, which were the Types and Shadows of the Ages, or Ceremonial Times spoken of under the Gospel; so by this continual pouring out, and sprinkling of Blood, and furnishing Flesh from the Lamb on the Altar of perpetual Fire, as the Table of the Lord, was exhibited in a Mystery, or a Veil of Figures, the Council of his Will, (*t*) which he purposed in himself, in the Dispensation of the Fulness of Times, to restore all Things in Christ, both Things in Heaven, and Things on Earth. Now, as the Antitype to this Shadow, and as the Spirit and Truth to the Letter and Action of the Law, our Saviour speaks of himself, the true Lamb, when (*u*) he says, *He that eateth MY FLESH, and drinketh MY BLOOD, hath ETERNAL LIFE: for my Flesh is meat indeed, and my Blood is drink indeed.* To confirm this Truth, the Blood of Christ is called the (*x*) *Blood of the everlasting Covenant,*

(*t*) Eph. i. 9, 10.    (*u*) John vi. 54, 56.(*x*) Heb. xiii. 20..

meaning that Covenant which comprehends the Ages; and the Gospel is proclaimed \* *everlasting* (*y*) by the Angel. To this *daily* feeding on the Flesh and Blood of the typical Lamb, our Lord refers, whenever he speaks of his own Flesh and Blood, which is from higher Principles than the Elements of this World: for he continually introduces the Language of the Law, and explains its glorious Sense by himself, who is the Truth, the Life and Spirit to all the Shadows and Figures of *Moses*: and in this continual Use of the Terms and Expressions of the Law, and of References to their typical Rites and Ceremonies, he is followed by his Apostles; and by *Paul*, *Peter*,

\* The Adjective *πεντεκοστος*, cannot bear any other Sense than the Substantive *ειαν*, from which it is derived: and this last, it is confessed, signifies *Sæculum*, an Age, or a long Duration of Time. Ages under the Gospel have respect to the Types and Shadows of the seven Days, and new Moons, and sabbatical Years; and in regard to Christ, they point out that Time, when he shall deliver up the Kingdom to God, even the Father, 1 Cor. xv. 24, 27, 28, 29.

**Peter,** and **John,** in a more close adherence to the legal Figures and Images. Now, no Words could be more explicit, both as to the Appointment of one Lamb, and as to the extent of Redemption by the Means of his most precious Blood, than the prophetical Action and Rite of offering this Lamb without any Interruption, through every Day of that Dispensation, to the End of all the Shadows which concluded in the great Year of Jubilé. And this will be sufficient to shew the Reason of one Lamb for the daily Oblation, and for the Food of *Israel* out of the perpetual Fire; from which the Lord did in a Figure represent his Manner of nourishing his People by the Flesh and Blood of himself. As Fire is the *Principle* and Root of *all Life, Motion and Sensation;* as even the most exalted Life of the *Seraphim*, or Angels of the Presence of God, is denoted by an Hebrew Word which properly signifies to *burn*: therefore the royal Prophet in speaking of the most excellent Beings about the Throne, explains the true Sense of Seraphim; *be (z) maketh his Angels Spirits,*

C 3

even

(z) Ps. civ. 4. Hab. i. 7.

*even his Ministers a Flame of Fire.* Indeed in this Power, or Essence, the first Motion; the first Wheel of Life and Sensation begins in all living Creatures : it is the Sun and Monarch in every thing that hath breath; it burns, it shines, it warms and impregnates \* all Bodies, or Vehicles, all Garments or Vessels, as long as these latter can endure its unwearied Operation, and self-moving Activity.

We shall now, in the second Place, proceed to the Consideration of the Times of offering the Lamb, namely, *in the Morning, and between the Evenings*, as it is commanded in *Exod. xxix. 39. One Lamb*

\* When I speak of Fire, I mean that which never was seen, and whose Power and Operation is only felt and known by Man : for that which is visible, is only a Shadow, and the Body or Garment of the invisible ; even in the Sun it is no more than the Tabernacle, or Garment of true Fire or Light. It cannot then be surprising, that this most powerful Element, perpetual in Motion, and always active, dividing all Things, itself indivisible, attracting all Things into itself, and yet permitting no foreign Mixture, should be made the Figure and Symbol of the eternal Fire of God himself. Deut. iv. Vide Pymandrum Hermetis Trismegisti Cum Commentariis Hann. Roffeti. Lib. 2. p. 190, 191.

*Lamb shalt thou offer in the MORNING ;  
and the second Lamb thou shalt offer between  
the EVENINGS.* By this Institution of a  
Sacrifice for the Morning and Evening, is  
shewn in the first and most obvious Sense,  
the continual Supply of Flesh and Blood for  
*Israel*, as the Family of God under the  
*Figure*. But in the mystic Sense, the  
Morning represents the Principle of *Light*,  
which is the second Principle in every  
Creation, born and begotten from the  
*Center*, and stinging Source of *Darkness*,  
called by the Cabalists the *Aleph Tenebrosum* ; which, when separated from Light,  
as it is in *Satan*, the (*a*) *Prince* of the  
*Darkness of this World*, is a Source of  
sharpest Anguish, and most stinging Pain ;  
a fierce Desire, and raging Hunger for  
somewhat which cannot be obtained : in  
the outward World, it is the *Cause* of all  
*Compaction*, and Hardness ; it is the strong  
Band of Cohesion, and has but one Pro-  
perty of *shutting up*, and *binding* fast all  
Matter that it can reach. *Darkness pre-  
cedes the Birth of Light* in *Gen. c. i. v. 2.*

C 4 and

(a) Eph. vi. 12.

and the *Evening* is placed before the *Morning* in the Order of restoring the *Chaos*, and regenerating it into some *Harmony* from the *Confusion* which *Lucifer* and his *Hosts* had broken their *Kingdom* and *Principality* into. Thirdly, in respect of *Man*, who wants *Redemption* into a *Spiritual Body*, the *Lamb* offered in the *Morning*, signifies *Christ*, who is called (b) the *true Light*, and *Light of Life*, to distinguish him from the *Sun*, the *Shadow* only of *true* and *living Light*. This is he that *lighteth every Man coming into the World*: This is he who (c) *shines into our Darkness*, the first hungry Centre and Source of *vehement Desire* after *Light*, or the *second Principle* from the *first*; which now catches hold of the *solar Light*, as its *true Birth*, and *first-begotten*, and feeding on the *corruptible Elements*, attracts a *Body* like the *Beasts of the Field*, and becomes a *Prisoner* in *Misrajim*, the *brait Land of Ægypt*, where *Man* is in *Bondage*

to

(b) John i. 9. (c) John i. 5.

to the Elements of the World, to the Light and Air, the Water and Earth, out of

\* St. Paul tells us, that the + whole Creation groaneth, waiting for the Redemption. When did it fall into this Bondage, and become first subject to Corruption, in the Sin of Adam, or in Satan? for God did not create it to this evil State. The Truth is, that the whole System is the fallen Principality and Kingdom of Lucifer and his Angels; and is now become Babylon, the Mother of Harlots and Idolatry, as this Son of God was the first Bride that forsook her true Husband, the Lord God. And as the Elements, and the Earth, out of which our Flesh and Blood is taken, (which is the Man of Sin in every Son of Adam) are from this corrupted State, so they are the Cause and Source of all our false Love and rebellious Hearts in this Flesh, which Adam got by his Sin; for he then lost the Garden of God, which was a small Portion of Babylon redeemed into a glassy Sea, which was his Cherubical Throne, his Cloud of Fire, and the divine Leaven and powerful Magnet, to redeem by slow Processes the whole Creation, and to people it with a new Race of Angels, leaving Satan no Matter in the End to bind with his northern Horn, or Power of strong Astriction and Compaction; but spoiling him of all his Kingdom, till like Nebuchadnezzar, his Type in a posterior Babylon, he was cast down to the Condition of a § Beast, and continued so, till seven times passed over. In the deep and extensive Sense of the Prophets,

he

of which the ~~st~~ beastly Creation take their Root and Beginning, and in which they

he was the first, whose Heart was changed from Man's, and to whom the Heart of a Beast was given ; he is the *first Beast* of John's Revelation, and the *first false Prophet, or Liar, and Murderer.* These Things shall in another Tract be fully opened, which I can only glance upon now,

+ It might appear a Wonder, that Mankind should not yet understand, that Flesh is the *Body of Sin, of Adam's Sin*, when the Law of Circumcision shewed in a Figure, that this Generation must be cut away, but not before seven full Days had passed over the Child ; and the Law for Uncleanliness after Child-Birth proved God's rejecting and disclaiming that Flesh, as not the *original Form, or his Will* : when the Prophets also speak so contemptibly of Flesh and Blood ; and when the Knowledge of the Necessity of new Bodies is revealed to us by the *true Circumciser, or cutter off of Flesh* : yet the Heart of the Beast, the Affections and Senses of that Life rooted in and ruled over by the *solar Light* only, are so strong in most, and so sweet, that few have Faith to kill *their Flesh*, to cast out *Hager, the Bond-Woman*, and to marry *Sarah, the free Woman*, out of whom springs the *eternal Light of Life*, or the *one Seed, even Christ in Man* : for as the *Light of the Sun* is not my *Light*, till I know and feel its Power and Warmth, so *Christ* is no *Light* to them upon whom he is not yet risen ; and his Rising and Light are both internal, even in the Heart and Spirit of Man.

they find their End and Dissolution.—Now Jesus Christ is the true Light for the first Centre in Man, the *broken* Image of God in Adam's Transgression, for his austerities and hungry Darkness to imbibe with infinite Delight and Joy, and to find that Light which died in Adam. Out of that Light, he draws the Water and Blood of his Redeemer, to clothe his Nakedness, and his Shame, in the Body of sinful Flesh and Death: For this is the *white* Raiment that we are councelled to (d) buy of Christ, which is an *inward* Covering, as the Figure of it was *outward* in the white Linen of the *Levitical* Priesthood. And out of the Fire, Light and Spirit, or Wind of the Altar, was the Flesh and Blood of the Lamb communicated under the figurative Dispensation, in the thin, diffusive Vapours of a perpetual Cloud, going up from the Altar, which was the *Table of JEHOVAKH.* So far then, as this Day-Star is risen in the *mystic* Kingdom within Man, and shines into our Darkness, which is the Centre and stinging Desire after the true Light, hungering for it,

it, just as the Flesh of Man freezing with Cold has a vehement Will for the opposite Principle of Light and Warmth, and with Greediness imbibes its Tincture and Impression at every Pore, which then becomes a hungry Mouth to take it in, and to delight itself, as finding what it sought; so far, I say, as the true Light enters our Darkness, and feeds this hungry Root and greedy Womb, so far do we again know (e) God who commanded the Light to shine out of Darkness; and who shines again in our Hearts, as his Throne, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ; and this Treasure we have in earthen Vessels, that is, in our Bodies of the earthly Adam, earthly. Now Light in Scripture ought to be understood in a *physical* Sense, as the Principle of Life; for in the *moral* Sense, it is *metaphorical* and *secondary* only. On this Ground, the Oblation was in the Morning, the Type of the Light of Life, or the Essence of God in his second Principle, meek as a Lamb, shining to his Israel; and because this Light

Light of Eternity must have a new Vessel, that is, a *new Body* to bear (*f*) this marvellous Light ; the Lamb therefore gave his Flesh and Blood, as the *Figure* of *that true Lamb*, who was to clothe his People with a Body of Glory, like his own; and which was to be derived, though in a Mystery, or hidden Way, as truly and really from the *second Adam*, (who has the (*g*) *Bride* in himself, the *free Woman*, that is, *heavenly Matter*, never in Bondage to Death, or Corruption) as we are now born of the *Woman* under the *Law*, that is, (*b*) *Death*; and from her Blood which becomes Sinew, Bones and Flesh, over which Death reigns, and in which we are Bondmen and Slaves in the Land of *Egypt*, which in the prophetic Sense is the whole World. On this Account, the Hebrew Word for *Atonement* and *Expiation*, signifies to *cover over*, or *clothe upon*, because the Blood of the *true Lamb* fore-ordained to cover the *Nakedness* of *Adam*, will in the *Dispensation* of the *Fulness* of *Time*, clothe all Men with his own Form and Image,

(*f*) I Pet. ii. 9.    (*g*) John iii. 29.    (*b*) I Cor. xv. 56.

Image, capable of bearing the exalted Life, and *bridal* Sensations of the everlasting Fire, which shall never be extinguished in the new Temple and House of God, that is, in the immortal Body, which has the second Adam for Father and Mother in one. It is agreed by all, that Christ must change the *Body* of (i) our *Humiliation* into the Form of his Body of Glory; and that this great Work must be done by communicating his immortal Essence, or Substance to them in the next World; while they deny any thing, but moral or Christian Graces and Virtues, that is, the Sanctification of Heart and Will in this Life: whereas the Gospel speaks of the (k) Seed, the Root, and Beginning of immortal Bodies, as being now implanted in Man, and also called the (l) *House* from Heaven, with which Believers earnestly desire to be clothed; not that we would be naked, but clothed upon, that Mortality might be swallowed up of Life. For God is he who hath wrought us to this very thing, and who giveth us the EARNEST of the SPIRIT.

(i) Phil. iii. 21. (k) I Pet. i. 23. I John iii. 9.  
(l) II Cor. v. 3, 4, 5.

**SPIRIT.** In the same View of this great Truth, Christians are said by another Apostle, to be *(m)* built up a spiritual House, to offer up spiritual sacrifices acceptable to God through Jesus Christ. All good Works follow the being born again, not of *(n)* corruptible Seed, but of incorruptible through the WORD of the LIVING GOD, who abideth for ever. And is not Jesus Christ *(o)* the WORD, and the *(p)* Son of the LIVING GOD? and is not his Seed, or Essence as incorruptible as himself? But to *(q)* every Seed God has given its proper Body; and to the Seed of Christ, a Body of Glory, or of Light eternal. And indeed, as the whole Sum and Substance of the Type and Shadow was the continual Feast on the Flesh and the Blood of the Lamb; so the Gospel, or Ministrations of Life and Justification is a daily Participation of that incorruptible Flesh, and holy Blood of Jesus Christ, which is the Cause and Root of that Atonement, Clothing, or *(r)* white Raiment which is to cover the

Shame.

*(m)* 1<sup>st</sup> Pet. ii. 5.    *(n)* 1<sup>st</sup> Pet. i. 23.    *(o)* John i. 1.    *(p)* Matt. xvi. 16. John vi. 69.    *(q)* 1 Cor. xv. 38.    *(r)* Rev. iii. 18.

*Shame and Nakedness of Man.* Now the Priests themselves never eat one Morsel of the perpetual Burnt-Offering, or the Aftersacrifice by Fire, nor drank one Drop of the Lamb's Blood, nor tasted the Meat and Drink-Offering, attending this daily Sacrifice: The Reason of this was, because it represented a spiritual Food, not to be received by the Mouth of the outer Man, and because the Figure and Shadow could do them no real Benefit; and lastly, that they might not place any Confidence in the external and typical Ministry, but look through the Veil and Shadow of the Figure to the internal and spiritual Truth and Substance. In the same Manner now, under the Gospel, or the Service of the new Temple, whereof Jesus Christ is the High-priest, performing his continual Ministry of Life and Salvation, no Believer receives any visible Food daily, but an invisible Nourishment from the perpetual Communion in the new and inner Man, because the Memorials and Symbols of Bread and Wine, though partaken every Morning and Evening, would be no more than Figures of the true; and also that there might

there be no Necessity of a *daily Communion* of External Signs and Pledges, since Faith is the Mystery, and a Hunger and Thirst for the true Meat and Drink, will attract in every Place, and at *every Hour*, the *real Blessing* into the Hearts and Spirits of the regenerated Children of God.

In both these Circumstances, the Figures under the Law, and the Spirit under the Gospel agree together, though Christians ought to obey the *positive Command* of their Lord, in receiving Bread and Wine at proper Times, as a *public Testimony* of their *Faith*, as an *Example* to the *Weak* and *Babes* in *Christ*, and as a *Bond* and *Call to Unity and Love among Brethren*.

The *Romanists*, in setting up the Figures of the old Law, instead of explaining their spiritual Sense, have instituted a *daily or perpetual Mass* of their own *Worship*, full of gross Errors, in a seeming Imitation of the *continual Sacrifice* of the Law, as if this Superstition was to work Wonders by the *Omnipotency*, or mere Act itself: whereas divine Wisdom, to shew the little Value of any external Rite and Ceremony, suffered the Jews only once in

Year, to eat the Flesh of the Lamb, and  
to drink Wine for his Blood, though it  
was known by them, that all the Blessings  
of the Law depended upon the Lamb  
which was twice \* in every Day offered  
under

\* *Ainsworth* gives a false Notion and Interpretation,  
when he says on this Place, that the *daily Service* signi-  
fied the continual *Sanctification* of the *Church* through  
*Faith* in *Christ* the *Lamb of God*. But in what Sense  
could *Sanctification* be shewn by the *Flesh and Blood*  
of a *Lamb*? Here the Figure has no direct Connection  
with *Sanctification*; and *Eating and Drinking* bear no  
Propriety or Expression, no Mark or Character to  
point out any immediate Agreement between the Fi-  
gure and the Substance: whereas every *Shadow* ought  
to bear a *Similitude* to the *Truth* signified by it, as di-  
vine *Wisdom* has doubtless established such a Corre-  
spondence between them. It is only then, as a *blessed Consequence* of this *Feast* on *typical Flesh and Blood*,  
that *Sanctification* could be at all intended; since they  
only who did partake of the *heavenly Flesh and Blood*  
of the *Living Lamb on high*, could be *sanctified*, and  
made clean by being built up *new Temples*, that is,  
*spiritual Bodies*, (for these are the *Houses* of *Glory* for  
*God* to *dwell* in;) and these must be derived from the  
*very Substance* of the *second Adam*; they must be in the  
*Agelite's world* †, *Bone of his Bone*, and *Flesh of his*  
*Flesh*, that is, as truly of his *divine Essence and Form*

of

under their Dispensation. Thus I have endeavoured to explain the Reason of offering the

of Life, as we are now by Nature in the *Essence* and *Form* of the earthly Adam. And no one can be changed into the Likeness and Image of Christ, but by receiving the Life and Spirit, the Virtues and Properties of his divine Nature, though this be in as spiritual a way, as the Fire within us feeds on the Air by Inspiration; or as our Eyes imbibe the yet purer Emanations of Light. This Truth was the Root and Ground of all the Services, taught in as plain and explicit a Shadow, as the Powers of this World could represent the Presence and Operation of heavenly Powers. Hence the Jews speak very well, when they affirm as they frequently do, that things below in the Tabernacle were only Figures and Emblems of things above, as it is fully shewn in Schoettgenij Dissert. 5. de Hierosolyma Calisti. Vol. 1. p. 1206. And though this be confessed, neither the most absurd Doctrine of Transubstantiation, or the less Error of Consubstantiation, can receive any Ground of Support from this Part of the Legal Services; and, to prevent such a Mistake, the Jews never touched any part of the continual Oblation, as if it was to point out, that the true Meat and Drink was not to be outward, and taken into the Belly, purging all Meats; but inward, and for the spiritual, and new Man in Christ. And for this End also, the Meat and Drink at the Lord's Table of the Altar, went up in Clouds and Vapors, as a very apt Delineation of the free and diffusive, as well as of the refined and subtle Manner, in which the Spirits of the true Israel must receive the Nourishment for their new Vehicles, or

the Lamb in the Morning, and I shall go to consider the Oblation of him in the Evening. *And the other Lamb thou shalt make ready between the Evenings.*

The Injunction for offering the Lamb *between the Evenings*, or the going down of *Light* into *Darkness*, or the *Mixtures*, the *Strifes* and *Wrestlings* of the *two Principles* in Agreement and Unity; this Part represents the Power of the Lamb over the Principle of *Darkness*, which in *Lucifer's* fall is divided from *Light*, and is now bis

*spiritual Bodies*, which is the † new Creation in Jesus Christ. The Hebrew Teachers drew a Doctrine very comfortable to the People from this Sacrifice, by asserting, that the continual Sacrifice of the Morning, made Atonement for the Iniquities of the Night, and the Evening Sacrifice made Atonement for the Iniquities of the Day. This was imputing the Righteousness of Christ to a good Purpose indeed; for which smooth and pleasant Words, they had the Thanks and Homage of the Body of the People: and so may any lying Mouth; and false Prophet have, for maintaining the same Sense at this Day; and command their Houses and their Gold and Silver also, though this Interpretation will only deceive Souls, and lead them into dangerous Errors and Opinions.

*his Horn, his Strength of cold Binding, and sour Astringency over Matter.* This great Power is figured in sacred Writ by the *North*, that Region in outward Nature, where the strongest Force of this *bidden Principle* appears in the hardest Condensation and Compaction of every thing it takes hold of: and secondly, it is to shew us a great Mystery in Nature, that *Light* springs forth from the *Dark Centre, or Point*, by a Pressure and Strife, which is hard to explain. Yet *all Motion* is so, and cannot be manifested without a Pressure from the *innermost Point*, and a strong Strife and Wrestling to dilate and expand itself, and yet never to quit its own Centre, but move on its Axis, as Fire and Light do. For Light leaps forth from the Sun, out of the *Stern Embrace* and *Strong Compression* at its Centre, unto a vast Circumference and globular Expansion of Rays. *This Power* and Glory in *living Spirits* is as wonderful, as it is sweet and joyful; one central Root for-ever begetting, and the Second Principle always + begotten, above all the Joys of the

+ This Truth in *external Nature*, or in God manifested by his Works in Creation, might be shewn by the

the earthly Geniture ; which is but a faint Shadow of the Marriage of the Lamb with his Bride.. Now a Figure and Evidence of these two Principles; both in their Harmony and Union, and in their perpetual Action and Re-action, we see in the Generation and Dilatation of the Heart in the Microcosm of the human Body ; where the cold Air is the North, attracting and devouring the hot Element, shutting up and compressing its Rays into a narrow Compas ; while the South, the Region of Heat and Light, soon springs from its strong Embrace and Contraction, to a Distance proportionate to the Wrestling and Strife between two Contraries. These Principles form the Wheel of perpetual Motion in every Creature that has Breath and Life. And in this Sense of perfect Agreement and Concord between things in Appearance repugnant to each other, it is said in the Ground

the Chariot and Wheels of the Cherubim ; where the perpetual Motion, and the Fire or Light is shewn from the Wheels of the Throne of the Lord God of Israel ; and this deep Ground of Moses and Ezekiel will hereafter be explained, if it be the Will of Heaven to preserve my life a small Term longer.

Ground of true Philosophy, *(t)* all things are double one against another; and he bath made nothing imperfect. One thing establisheth the good of another. In the same view of two Principles in Unity, the *(u)* Evening and Morning constitute the first Day; and the process of every day's Creation is carried on by the Concurrence, and Co-operation of these two Principles; which as the true Man and Woman, ought never to be divided or separated from that *physical Marriage*, where one is in another, flowing out and returning back, in a joyful Motion, and feeling of each other's Property, Day and Night, without any interruption or cessation. On this Ground, (as our Redemption is worked by the Mediation of natural Powers and Means, though of the most heavenly kind) the Lamb was offered between the Evenings, or the Mixtures of Light with Darkness, (as the word signifies, and is of the dual Number, denoting only two) to shew his Power over the

North

*(t)* Eccles. xlii. 24.

*(u)* Gen. i. 4, 5.

<sup>t</sup> *North*, as well as the *South*, over <sup>(x)</sup> Dark-  
ness and Light too ; and in consequence of  
that, over the <sup>(y)</sup> *Northern Army*, Satan and  
*his Angels of Darkness*, or the invisible cold

con-

To express and confirm the same physical Truth  
in the Images and Characters of the outer World,  
the Prophet *Ezekiel* says, in his mystic Style, that the  
*Worshippers*, (meaning in the Days of the *Messiah*) who  
go in by the *North-Gate*, shall go out by the way of  
the *South-Gate* ; and they that enter (the Temple) by  
the *South-Gate*, shall go out by the *North-Gate*, that is,  
they shall have the centres and genitures of Darkness  
and Light in their own Power, and spiritual Forms.  
*Ez: k. xlvi. 11.* And in another Place, we find the  
same Truth testified, as out of the \* *North* rises the  
*Whirlwind*, or *dark Cloud*, next a *Fire catching itself*,  
that is, out of the *dark Centre* (where the *Vehement*  
*Will* and *stinging Desire* towards Motion begins) pro-  
ceeds the whirling Agitation, or the perpetual Rota-  
tion on *its Centre*, as its immoveable Axis ; from this  
*Wheel* is cast out the joyful Light, the source of sweet  
Life, and the Feelings of all other Senses in this Prin-  
ciple. For the *Cherubim* is said to be the *likeness of t*  
*Man*, because it is man in the *divine Image*, or a  
*Cherub*, as *Lucifer* was once the *covering Cherub*, typed  
under the proud King of *Tyre*, and so was *Adam* too  
before his *deep sleep*, and *his Wound in his Side*. In this  
form only, can any Man stand before God, or sit down  
on the *Father's Throne*. *Rev. iii. 21.*

(x) *Psal. lxxxix. 12.* (y) *Joel ii. 20.*

\* *Ezek. i. 4.* † *Ezek. xxviii. 14, 16.*

construction of all Matter, where these (z) *Elements* of the *Air* are bound in their own Chain; having broke their *Centre of Light*, and in that Division they have lost the Water and Blood of their heavenly Vehicles, or Bodies ; and stand Prisoners in the evil one, the solitary Principle of Darkness, which is their naked State, and in it self the Poison of Death and Corruption. For this also, the Blood of the Lamb was to flow from the (a) *Northside* of the Altar, where he was to be slain, because he does, as a Mediator, come into (b) *our Darkness*, shedding his Water and Blood there, as the atoning, or clothing that broken Image with his Light of Life, since no Body can rise without this quickening Spirit, nor without Matter to form it from. In this Part, he bruizes the Serpent's Head, breaking his Horn, the Band and Chain of Darkness : which *mystical* Ground of our Lord's Power and Priesthood from the Time of his being *anointed*, (which was many Ages before his manifestation in the Fashion of Man) he shewed openly, when he came into

(z) Eph. ii. 2. (a) Lev. i. 11. (b) John i. v.

into our Flesh and Blood ; and through his Passion in the *Garden by Night*, broke the Strength of Satan, and on the Cross brought to full Manifestation the Water and Blood of Redemption, though all the Hosts of Satan united their Strength to divide his two Centres, as they had done in Adam before, in the *Garden of Eden*. Through these Sufferings, he wrangled to bring forth the Fruit of his Passion, that precious Water and Blood, which Satan could not touch, or infect with the Elements of his corrupted Kingdom of Darkness. It is this Water of Life which the Lamb gives from the (c) River out of his Throne, or the Chariot of the Cherubim ; and which he pours into our old Vessels by a spiritual Fellowship of his Sufferings, Cross and Death, which are to be filled up in his Members ; and while these Pangs of the divine Generation continue, they afterwards and testify as the (e) Pains of travail to the Woman ; and are as truly felt in the (f) Leins and Reins, as the Prophets who knew

(c) Rev. xxii. 1. (d) Phil. iii. 10. (e) Jerem. xiii. 21.  
6) Isa. xiii. 8, xxi. 3. Jerem. xxx. 6. Nahum. ii. 10.  
Hos. xiii. 13.

known and experienced this new Creation, have declared. This State the Psalmist speaks of, when he says (*g*) *my Reins instruct me in the Night Season;* for here the Water of Life is first known, sweet and joyful beyond all Description, only to be felt and tasted, as all Life and Sensation must be known by itself. And as the beloved Disciple writes, (*b*) *we speak that we have seen; which we have looked upon; and our Hands have handled of the WORD of LIFE;* so do I speak what I have known, and testify what I have seen, as the forerunner of Life and the Powers of the World to come, is less deceivable than the Eye or the Hand of the body: and it is a Point of no moment to these Children of God, who have (*i*) *tasted the good WORD revealed in their Flesh,* if this Testimony appear to the Greeks foolishness and to the Jews a Stumbling Block; and though Methodists who affect to declaim on Regeneration, and yet mean nothing but vain Words, may despise this Doctrine, because it is set in their manner of

(*g*) Psal. xvi. 7. (*b*) 1. John i. 1. (*i*) Heb. vi. 4, 5.  
I. Pet. 2, 3.

of prophesying and interpreting the Scriptures ; yet only through the *Cross of Christ*, taken up by Man ; and out of preceding *Anguishess, Fears and casting down*, in a temporary Darkness, and Death, can any Powers of the new Creation be manifested in our Flesh. Now the begetting, and forming of every *Seed of the Word*, that is, *Jesus Christ*, is by the same Means and Process, as his own was in the *Flesh of the Woman* under the *Law* ; which was intended to bring to Light, without Figures or Words only, the (1) *Mystery of Godness*; which is, *God manifested in the Flesh* ; in the *Flesh of all his Sons*, as well as in the *Flesh of Christ*, the *Elder*, and *First-born* among many Brethren : otherwise, God might be manifested in the *Flesh of Angels*, that is, in their Spiritual Bodies, as he is always ; and yet he could not therefore be *our God, or Father*, till he is revealed to us in *that Image of Christ*, which is his own *Seed*, and a *Lamb from a Lamb*, the *Father of the Flock*.

Secondly,

(1) I Tim. iii. 16.

Secondly, as the Word for *Evenings* is of the dual Number, there is shewn a deep Ground of *eternal Nature*, or of God manifested in Creation : for without two Powers opposing each other, one the *immoveable Centre*, firm and steady, and the *second rising out of it*, and standing against it ; the first, desirous of going *forward*, and the second resisting, and pressing *inward* ; without these two Principles, both of them hidden and secret, and without the unceasing Strife and Wrestling, *no Rotation*, *no circular Motion* could ever exist either in Matter or in Spirit : from the vehement Opposition, and yet strong Desire of Union in both, springs the \*perpetual Motion,

\* Of two Principles, *acting* and *re-acting* in perpetual Contrariety, we have, as before observed, a Figure and Evidence in the *Systole* and *Diastole* of the *Heart* ; where the Contraction is the cold North, or the binding and condensing Power ; and the Dilatation is the warm South, expanding and diffusing its Rays of Light from the stern Embrace, and close Prison of the Cold. But a more perfect Type and Image is in the Sun, which is the *Heart* of the System, a Wheel revolving on its inflexible, and unyielding Centre.

tion, and from that leaps forth the Fire  
or Light, ever rejoicing in the Begetters,  
and

Centre, by a Power rising out of it, and bearing  
against it with vehement Pressure. From these two  
is the circular Revolution, and Generation of Light;  
projected with immense Strength, and filling the  
Planets with the vital Seeds of Heat. The same  
physical Truths are shewn in the Manifestation of the  
Cherubim, where the Prophet introduces the North;  
and the Whirlwind, or Cloud in motion; and out of the  
Cloud the Fire infolding; or catching itself: and after-  
wards, these Things appear again in the four Wheels;  
and the Work of the Wheel as a Wheel in the Midst  
of a Wheel, to shew the Necessity of concurrent Pow-  
ers, and that these Powers are one out of another.  
Hence also the Hebrew Word for the North, signifies in  
its Root to hide, or conceal, as Darkness or Blackness  
conceals, and Light only maketh manifest: yet is this;  
not a mere Privation of its Contrary, but the very  
Root and Cause of it: and it is that biding Place;  
whence both Good and Evil spring; as the Prophets  
declare in so many Places; since in Satan, the evil one,  
*all Evil breaketh forth from the North.* Jerem. ch. i. 14.  
—vi. 1. and yet from thence, God will bring upon  
Tyrus † Nebuchadnezzar, King of Babylon, a King of  
Kings from the North: this King is Jesus Christ, and  
the very Name of Nebuchadnezzar is | *Dominus Oc-*  
*cultus*

† Ezek. i. 16.—x. 10. † Ezek. xxvi. 9.  
¶ Milleri Onomast. Sacrum. P. 600—604, 605, 606.

and filling with most ravishing Sweetness the secret Fountain, and dark Woods whence it proceeds. Now, when the blessed Jesus, our true Light, and (*m*) Sun of Righteousness, shineth into our (*n*) Darkness, which has only the *solar* Light for its present Joy and Comfort, which Sun must be darkened for a better to rise in its Place; then is the Light of Life imbibed with as much Ardor of Desire, as the Bridegroom and Bride long for each other in the earthly Form; which last is but a (*o*) Type of Christ and his Congregation of Brides below; and though it be the most grateful and violent of all the Passions, moved and excited by the *solar* Fire in our fallen Blood,

*catus & Igitur Absconditus*, to no Man applicable in the deep Sense of Prophecy, regarding the greatest Persons and Events, but to the Lord Christ, who is King of Kings, the great King in the City of Jerusalem on the Sides of the North, Psalm xlvi. 2. The Philosophy of these Days may probably insult and deride, yet is the Foolishness of God wiser than Men, whatever high Name they have got in the World. 1 Cor. 1.  
25.

(*m*) Mal. iv. 2:    (*n*) John i. 5.—viii. 12.—xii.  
46. II Cor. iv. 6. I John ii. 8.    (*o*) Eph. v. 32.

Blood; yet is it the most deceitful in the whole Circle of Sense and Perception. His Light, which is *Life itself* in its most exalted Feeling, is every where present; standing in all Nature as the Rays of the Sun stand unmoved by the Air, uncomprehended in the Waters; and he ought to be as much hungred for, as our true Light, Life and Love, as our cold Limbs and Bodies desire the Heat, and imbibe at every Pore the clearing and enlivening Rays, which enter, and are attracted through these many Mouths dispersed over this fleshy Form. Yet the (*p*) *Darkness* comprehendeth him not, though he come to his own, few only excepted, who receives him, and to whom he gives Power to become the *Sons of God*; for the greatest Part, or the World receiveth him not, chusing the false Light, and seeking to find Rest and Joy in that, which ripens and prepares the Fruits and good Things of this World for the outer and *animal* Man, who (*q*) knoweth not the *Things of God*, nor believeth in any Mysteries of the

King-

Kingdom of Heaven. Yet wherever Christ enters, as the Light of Life, which lighteth every Man that cometh into the World; in whose Darkness soever he is comprehended, as risen in him; in that Man he begins to consume the Flesh, and the Affections seated in the *animal* Nature: he then becomes the *Fire of God's Jealousy* against the outer Man, who is to be done away as the *Sinner*, by the (*r*) *Spirit of Judgment*, even the *Spirit of Burning*, that the *new Man* with the *House* and *Building* of God upon him, may be gradually raised up, as the other perisheth, and is destroyed by this invisible Fire. Now without a Fellowship in the Sufferings of Christ, which is his *daily Cross* to be taken up, no Flesh can be made perfect; for the *Spirit*, the spiritual Seed and Form after Christ in the Glory, is contrary to the *Flesh*, which means the *animal* Man, in the Form of *Adam* under Sin. And however the World may flatter itself, or be flattered, andfoothed by false Prophets, or the corrupt Interpreters of Scripture, no

E Power,

Power, no Glory of Christ can break forth in the Centre or inmost Place of Man's Spirit, but by preceding Anguish and Pangs, which are never known at what Hour they shall come, or how long they may continue : but the Suffering of this dark and troubled State, of (s) this Distress and *caking down*, is the true Patience, and implicit Resignation of the Will of all Saints to the good Pleasure of God, who does not willingly afflict Men. This Condition and Process is the (t) Deep, and the Place of *Darkness* David speaks of, and knew in himself ; it is the Valley of (u) *Bacha*, of *Weeping* or *Perplexity*, to be passed through in the Way to the new Jerusalem, and to go from Strength to Strength, till they appear before God in Sion ; it is that (x) *Weeping* which endureth for the Night, while Joy cometh in the Morning, in the Principle of Light, the meek Lamb of God in all Creations ; in which Glory is no Wrath, but Life and Love in eternal Union. And in these Straits and

(s) II Cor. iv. 9. (t) Ps lxxxviii. 6. (u) Ps lxxxiv. 7. Vid. Hulsium de Valle *Bacha*, in Ejus Lib. de Vallibus Prophetarum. (y) Ps. cxxvi. 6.

and Afflictions, they that *sow* with *Tears*, shall reap with *joyful Shouting*: He going goeth, bearing the *sowing Seed*; and he coming cometh with *Shouting*, bearing his *Sheaves*, as it is translated by the learned (y) Ainsworth. These *inward Tribulations*, this *mystical Cross*, make (z) the *Wine-Press* of the *Wrath of God* against the *old Adam*, whose *false Bloods* are to be *pressed out*, and *new Blood pressed in*; whose *Flesh* is to be *burned and consumed* by the *Baptism of Fire*, which is the *Sword of the Lord*, and the *Knife of the Circumcision not made with Hands*, which *Jesus*, our merciful High-Priest, executes upon his own People (a). For we are Dead in Sin, and asleep in the Bed of Flesh and Blood; we can only be roused by the *Thunderings* and *Lightnings*, the *Earthquakes* and *Voices*, out of the *Throne of the Lamb* on *Mount Zion*, where the beloved Disciple opens the real Ministry of Life and Salvation, which our Lord is perpetually executing in the

(y) Ainsworth on this Psalm, xxx. 5. (z) Rev. xiv. 19, 20.

(a) Vide Braunij Selecta Sacra, de igne, Vocibus, tonitru, & terræ-motu, P. 266---270.

( 52. )

Spirit from above : For in these Words,  
which bear Relation to the *daily Service* un-  
der the Law, Blessings are hid, though  
they seem to destroy and kill according to  
the \* outer Letter, and Image. Thus then  
the Ground of the Oblation of the Lamb,  
*between the § Evenings or Mixtures* (where

two

\* The Language of the Prophet *Joel*, is yet more  
terrible, though denoting the descent of the holy Spirit,  
in the redeeming Blood of the *Messiah* : *Bekold, I will*  
*shew wonders in HEAVEN above, and signs in the Earth*  
*beneath ; BLOOD and FIRE and VAPOR of SMOAK :*  
*The SUN shall be turned into DARKNESS, and the MOON*  
*into BLOOD, before that great and notable Day of the*  
*Lord come.* Yet every Word contains a Blessing,  
though the Sense given by most Writers to the changes  
of the Sun and Moon, is too absurd to refute, and  
quite foreign to the great Goodness of God, which  
will be manifested thereby. *Acts ii. 19, 20. Joel ii.*  
*30, 31.*

§ A very absurd Reason is given by a learned Com-  
mentator, for the Time of Offering in the Morning  
and Evening ; because *Christ*, says he, suffered from  
the Morning to the Evening, being crucified at the *third Hour*, and breathing out his Soul at the *ninth*.  
But first, what Shadow of Agreement is here to be  
found between a Lamb offered up for *so many Centuries*,  
and the Passion of *Christ* for *some Hours*? And Se-  
condly,

two Principles at least must concur to form  
a (b) Mixture) is this, that Light is always.

E 3 springing

condly, The whole *daily Service* respecting the Lamb was a Figure, and Representation of a continual Feast, and not of Suffering: yet it mostly happens to Writers on the Law, that whenever *Fire* is seen or spoke of, they dream of nothing but the Wrath and Fury of God, though the greatest Blessing was signified, namely, the Lamb rejoicing in the Fire and feeding *Israel* with his Flesh and Blood: and in another Character, as the conqueror of Sin, devouring in a Flame all the Sin and trespass Offerings; and by consuming and taking away the Flesh of the Animals which were the Figures of the Sinners who brought them, he changed them into his own Image of Fire. On this Account the Jews said, that the Fire on the Altar was as a *Lion*, eating up Sins continually. And as to the perpetual Fire itself, there is no more Mark or Sign of Vengeance and Wrath against the Lamb, than in the frequent Passages of the Prophets, where it is spoke of, and particularly in the Words of *Joel. ii. 30. I will work Wonders in Heaven above, and on Earth beneath; Fire and Blood and Pillars of Smoke;* in which Place the visible descent of the *Holy Spirit* in the Blood of the true Lamb, *Christ*, upon the Heads of the *first Fruits* of the Nations or Gentiles, was revealed, and fulfilled at the *Evangelical Pentecost*, as the Gift was communicated to many more at *that Feast*, than at the *Passover*. And let it be remarked, that *only* these two Feasts are distinguished by offering the *first Fruits*. Beyond

(b) V. Gutf. Ling. Hebraicæ Comment. P. 636.

Springing forth from the hard compression of Darkness, just as Lightning breaks forth from the crude, austere and sharp Conflict and Strife at the Centre, or *small Point*, where the cold *nitrous* Property wrestles with the hot *sulphureous* Principle. By these Powers always acting and re-acting, is

Beyond these two first and leading Festivals, the Gospel is not openly revealed ; it lies now involved in a mystic Veil of Shadows, and in the darkness and obscurity of the prophetical Writings, reserved for the Knowledge of the *latter Days*, under which we now stand. But on the completion of these two great and figurative Feasts, we have an *Earnest* and Promise sealed to us, that the following ones, such as the *feast of Trumpets*, the *feast of Tabernacles* and the *Sabbatical Years* shall be fulfilled in their *Time and Season*. — — Ainsworth on Exod. xii. 6. supposes the Evenings to signify the *Evening of Times*, or the last Days. But how can the continual Oblation for many Centuries point out one Period ? Cremer in *Antiq. Mosaico typicus* makes *Christ* to be offered between the Evenings, as meaning the *End of the Old and Beginning of the New Testament* ; that he might abolish one, and commence the other. But this is foreign to the Truth, and has no Agreement, either in Time or Matter. The last specious Exposition is apt to satisfy most Writers and Readers, and is adopted, and transmitted from commentary to commentary on the Bible.

\* See the Rev. Mr. Burton's learned and ingenious Book on the Numbers of the Prophets *Daniel* and *Zephaniah*, lately published.

is Light leaping forth to the wide Circle, or Wheel of its Circumference, and returning with Joy from whence it came, where the generating Powers and the generated Glory never divide, or forsake each other. In the outer World, which is a *Figure of the inward World of Spirits*; Motion never ceases at the Sun, as its Light is projected from the Center, or the *minimum punctum*, whence the Expansion of Rays is driven out in all Directions, from the perpetual Strife, and *amicable Contrariety* of *two in one*. But now, as *Believers* must be made *Lambs*, capable of bearing the perpetual Fire, and the *everlasting Motion* of its begetting and joyful Birth, (as all feeling of Pleasure is founded in the Principle of Fire or Light, and all our Senses depend on this, for their lively and grateful Perceptions,) as this *new Creation in Christ* must be formed after the Pattern and Image of their Head; so must this Son of God, who is the *Light of Life*, (and not a dead inanimate Light as the Sun,) give himself into our Darkness, the fierce Hunger, the stern Desire, and Will for the Light;

and in that Principle of the *Living God*, must give his spiritual Flesh to eat, and his *one* Blood to drink, to form the immortal Body and Garment of Glory, which cometh from *his own Bride*, the *new Jerusalem*, that is, the *heavenly* Materiality, wherein no corrupted Elements ever entered, and therefore no Death can be found in them. Almost every Writer and Preacher terminates and limits Sufferings to the Person of Christ alone, and it is very easy to find out the Reason of it, as this removes the Necessity of having *any Fellowship* in his Sufferings as to ourselves: yet, however strange it may seem, that God should make his most beloved Son *perfect* by *Sufferings*, and *learning him Obedience* by the *Things which he (c) did suffer*; yet this is the Way made known by express Revelation, (for it contradicts natural Reason, and Affection in the Breast and Heart of Parents;) and thus it is also affirmed with regard to others that the *Lord chasteneth every Son whom he receiveth*; and the *Eldest and Firstborn* among *many Brethren*, suffered the hardest and bitterest Things, even the *Death of the*

(c) Heb. v. 8.

the *Cross*; for which Obedience God gave him (*d*) a Name, that is, a Nature; a Life and Glory above *every Name*: which are ‡ two Reasons of the greatest Weight for the Death of Christ, assigned by an inspired Writer, and far preferable to the fallacious

(*d*) Phil. ii. 9:

‡ Other very excellent Reasons for the Death of Christ may be given; as first of all, that he might perform a Work of the *most consummate Goodness*, in *his own Free-Will*, by *sufferings*, which he could not shew, as a *Son in the Form of God*: for he could not have felt Pain or Misery, had he not had a *Body prepared* for this End. Secondly, That he might manifest the wonderful Process and Steps of Regeneration in redeeming Man. Thirdly, That he might give an Evidence of the Possibility and Reality of *uniting an heavenly, and an earthly Form in one*. Fourthly, That he might remove all Objections from Friends or Enemies, to the most difficult Parts of his exalted and pure Morality, as he suffered *more Evil*, and performed *more good Works*, than they could be tried with, who were commanded to take up his Cross and follow him. And lastly, That he might bring to full Light not only the Truth of *another Life*, but the *Necessity* of a *spiritual Body* to enjoy that State of Happiness, by his own Example in his Resurrection and Ascension. These are great Ends, worthy of the Goodness and Mercy of God to fore-ordain, and worthy of his beloved Son to execute in Time: and there is no want of

fallacious, and invented Grounds of Men, to attone an infinite Wrath in God, for this has no other Foundation in Scripture than a few Passages which are distorted from their genuine Signification. And yet eternal Life is the free Gift of God through Jesus Christ; and no Man can anymore enter Heaven, (whatever his Morality be) without a spiritual Body derived from the Essence and Blood of this Lamb, than he could enter this World without a Body from the Blood of his Mother, which has (e) Agreement and similar Properties with the Elements of the whole System. Let the

Deist

of other Ends, which are false, and unscriptural : yet for these true Grounds of his blessed Passion, false Zeal, the constant Companion of corrupted Religion, cruel and vindictive, puffed up with strong Self-conceit of right and infallible Judgment in spiritual Things, will calumniate me, as speaking against the Cross and Blood of Christ. This Obloquy the Defenders and Publishers of the true Gospel, (as it is found in Christ, and not in Systems and Creeds of Men) must be content to bear ; it is what the Prophets of God, and Apostles bore before, who would not at this Day know the Gospel of St. Austin, though it be covered with the Name of reformed Churches, which are not yet purged from ancient and gross Errors.

(e) Vide Mizaldi Harmoniam humani Corporis cum Cœlo.

Deist kick at, or scorn this *physical Ground* of Redemption by *Blood*, he cannot remove the Foundation, on which it is built;

The third Injunction of the Oblation is, that it be *continual*: in *Numbers xxviii. 3.* it is said, *two Lambs of the first Year, perfect, for a continual Burnt-Offering, or an Ascension of Continuation.*

The Continuation of this one Sacrifice through every Day of the Year, and through every Year until the *Jubile*, exhibited as clear a Figure, as an earthly Image or Action could give, of the Council of God, to redeem all the Race of Adam, through the Blood of one beloved Son, who was to appear once in the (*f*) *Confummation* of the *Ages*, their drawing near their \* *End*, for the *putting away* of *Sins*, by the

(*f*) *Heb. ix. 26.*

\* How many Ages are past, and in what *Age Christ* appeared in the Flesh, we are neither able, nor much concerned to know: And the Hebrew Word for an *Age* is, in the radical Sense, to *conceal*; and therefore *olamim* are properly translated by some, *Bidden Durations*, as the Time of their Beginning and Ending.

the *Sacrifice of himself*. — As the Word for Burnt-Offering means, in a primary Sense, (which is much to be regarded in this singular and most ancient Language) any thing that † ascends, or goes upwards; and in no other View, did the Lamb by the Instrumentality and Mediation of Fire ascend, but as his Flesh, with the Meat and Drink-Offering, went up in the Form of a *Cloud*, and *smoaky* Vapour towards Heaven: so it is a false Idea and Conception of this Sacrifice, that has been founded

Ending, is known only to God. Yet in this Passage, it is certainly the Intention of the Apostle to declare, that the Ages are approaching toward their Conclusion. And as this Epistle is wrote almost entirely on the *legal* Types and Shadows, the inspired Writer had his Eye upon the *seven sabbatical Years*, as the peculiar Figures of Times, Seasons, and Ages, under the Gospel: And in this Light, they were justly understood by the ancient Jewish Church, and are so interpreted by some of the best Writers in the Christian.

+ *Holocaustum in Sacris Literis ôlab dictum*, a verbo ôlab, quod est *ascendit*, ita dicitur. Idque idcirco nomen habet, quod aræ totum imponeretur, ibique igne Dissolutum maximâ ex parte Sursum ire.  
*Outram de Sacrificiis.* P. 109.

founded on this Word. For the Lamb was the *Matter* and *Aliment* for the Fire, Light, and Air of the Altar, to spread forth as a Cloud, the small Particles of heavenly Liberty in Matter, or Body ; and though the Flesh was necessarily consumed by that devouring Element, and swallowed up in its Flame, the Figure of the Truth could not be more perfectly represented, that is, the true Lamb above, (who then was in the (g) *Glory*, and had been so before the *Foundation* of the *World*, ever rejoicing and clothed with the Light of Life) could not be typified in a more exact Way, than by a Lamb from the Land of Canaan, offered up continually in the Morning and Evening into the perpetual Fire; because the Temple below in all its Ministry, bore the Shadows of another Temple above. And this Action was so far from denoting any Vengeance against the Lamb (which Sense is almost universally adopted) that Fire under the

Law

**L**aw is the proper Shadow of the (*b*) *Glory of Jebovab*, of the *very Throne* of the *God of Israel*; and it is *this very Gift* under the *Gospel*, which is the *Glory*, and *Crown of Life* everlasting. For which Purpose, to bring this Truth from the *Mystery* of the *Shadow*, the *holy Spirit* descended, and was the *Fire of Eternity* openly revealed on the Heads of 120 Brethren: This was the *Spirit of Truth*, or *true Spirit*, the *Spirit of Promise*, and of *Adoption*, because by his Power they were made the Sons of God. It was no *emblematical*, or *symbolical Fire* (as it is often called) though the *Form* of his Appearance in cloven Tongues had a *mystic Sense*; but he was the *true Fire* promised, and came clothed, and *tabernacling* in the *Blood*, wherein is *Life*, that never shall end: which *Blood* God in so many *Passages* of the *Prophets* had promised to send

(*b*) Deut. iv. 36. I Kings xviii. 24. II Kings i. 10, 12. Isai xxiv. 15. — xxxi. 9. Ezek. i. 4, 13. — x. 6. Dan. vii. 9. Joel ii. 30. Matt. iii. 11. Luke xii. 49. Acts ii. 3. 1 Cor. iii. 13, 15. Heb. i. 7. Rev. iii. 4.—xv. 2.

send down on the Heads of Jews and Gentiles. Yet was it the Wisdom of Heaven to wrap the greatest Blessing in the darkest Veil of Words, that only the Gospel might reveal the secret Truth. In Proof of this, we will consider that dark Prophecy of (*i*) *Joel* among a thousand others, which was explained and applied by the Mouth of a Gospel-Prophet, to the coming of the holy Spirit in *Fire*, *Blood*, and *Vapour of Smoak*, which were the *real Antitypes*, and evangelical Blessings corresponding with the Blood of the typical Lamb, and his Flesh ascending continually in a Flame of Fire, in  $\ddagger$  Blood and

(*i*) *Joel* ii. 30.

$\ddagger$  *Flesh* and *Blood* in Scripture mean the same thing. The Blood of the Lamb was sprinkled on the four Horns of the Altar, and the Remainder, as the Jews tell us, poured out at the *south-west* Foot of the Altar; whence it flowed into a subterraneous Passage, and through that into the Brook of *Kidron*. The Horns were hollow, and the Reason given by *Abarbanel* is, that the Blood might be poured into them, and descend beneath the Caverns of the Earth. *Quatram de Sacrif.* p. 176. *David Miln Diff. de Cornib.*  
*Altar;*

and Vapour of Smoak. To these *daily* Types, and Ministry under the Law, the Words of the Prophet have an immediate Reference. Hence this Burnt-Offering, or Ascension, did most aptly prefigure the *Feeding of Israel*, as from a *Cloud*, in a Manner as Spiritual, as the Shadow could do ;

*Altar. Exter.* P. 10. But this seems contrary to *Zerubbabel ix: 15*. where it is said, that they shall be filled as a *Bowl*, as the *Corners* of the *Altar*; which never could be filled, if they were hollow. Secondly, why should they all be formed so, when we are told, that the Blood was only poured out at one Foot, or Corner of the Altar. It appears more probable, that the Blood of the Lamb, after Part of it being sprinkled, was put into the Horns, and drawn up by the solar Heat and Air, in a slow and insensible Vapour, as the Quantity of it must be small, and as the Brâs of the Altar may well be imagined to have a gentle Warmth in it, which would contribute to a quicker Evaporation. The Talmudists, if I mistake not, affirm, that the Horns were filled up every Day by the Blood. However, the Mystery depends not upon the Form and Figure of the Horns, which Word properly signifies “*Rays of Light*.” Now *Light* is the *Strength of Christ*, with which he will subdue all Things : but as no Light appears without its Garment, or Vessel; the *Blood of Jesus* is that *only* Principle, which can form a Garment, or Vehicle, for the *eternal Light*. “*Leusdeni Clavis Heb. p. 80.*”

do ; and in a Way as distinct from the gross and compacted Food of the old Adam, at the Element of Light inbreathed with the Air, its fine Cloud and Garment, is different from the solid Meat, and heavy Drink in this World.

Secondly, this daily Oblation did not import any Sufferings of Christ, or his People, which Notion is so much adopted. And this is evident from this plain Reason among many, that the Lord said; it is a (*k*) Savor and Smell of Rest, a Fire-Offering, or according to the Hebrew, a \*Wife and Bride to JEHOVAH, the (*l*) Bride-

F groom,

(*k*) Nuimb. xxvlii. 6.      (*l*) Isai. liv. 5.    Hosæa ii. 2, 7, 16.    Rev. xxi. 2.

\* It is a Maxim with the Cabalists, (who are the Spiritualizers of the Law and Prophets) that all superior Spirits are Husbands and Heads to the inferior, because their Light is more powerful, vital and expansive ; and as such, penetrates and strengthens the weaker. This Maxim is introduced by St. Paul, who knew the Hebrew Wisdom of his Day ; and by Inspiration, could separate the true and genuine Part from the corrupted and spurious Engraftments, which it had received in several Ages preceding ; especially as no Prophet had appeared to correct the false Spirit  
of

groom, because his supreme Light of Life assumes the inferior Spirit into his everlasting Embrace, being (*m*) one Spirit and one Body with God, who is then *all in all*.—But how could it be a Smell of Rest and Peace, where the Jealousy of the Lord was at an end, and his Love returned to his (*n*) former Bride, if the Burnt-Offering signified any Vengeance, as it is so absurdly explained? Surely the perpetual Fire, in which was prepared and given forth the Flesh and Blood of the Lamb to *Israel*, in a mystical Adumbration of a spiritual Feast: this Fire in the Court of the Lord's House below, a Figure of § another Temple, Altar, and Priest

of interpreting sacred Writ, for four hundred Years before Christ. The Passage of the Apostle is, I Cor. xi. 3. I would that ye know, that the Head of Man is *Christ*; the Head of the *Woman* is *Man*; and the Head of *Christ* is *God*. This Chapter abounds with the Jewish mystic Doctrines, and is not understood by any Commentators to this Day.

(*m*) Eph. iv. 4.    (*n*) Isai. l. l. Hosea ii. 16.

§ What Sentiments the ancient Hebrews conceived of the Design of their Tabernacle, may be seen in  
*Buxtorf's*

Priest above, denoted no vindictive Wrath, or penal Suffering, which is proper only to the *dark Source of the bellish Fire*, which has no *Light kindled or generated in it.*

Further, as the Lamb was provided by the (o) public Treasury, and offered in the Name of *Israel* by the *Stationary Men*; and by this Means received into Union

F 2 with

Bunzorff's Exercitat. Sac. p. 83. in *Talmud Chagigah.* C. 2. Cum erigeretur Tabernaculum inferius, erectum quoque fuit superius Tabernaculum *Metatroni*, Seu *Angeli Metatoris*, in quo offert animas Justorum, in *Braebotb.* C. 5. Deus nobis dedit formas Seu *figuras Tabernaculi, Sanctorum, &c. omnium vasorum ejus, in typos rerum Intellectualium, & ad intelligentias ex iis veritates caelestes.*

R. Beccaj. quod dicitur ; facies Tabulas Tabernaculo, e lignis Schittim, id juxta modum Cabalisticum Significat Virtutes Superiores : Nihil enim in Tabernaculo, & vasis ejus erat, quod idem non fuerit figuratum Supernè, &c.

A thousand other Passages might be brought from the famous Book *Zobar* : in which there is more Spirituality, (notwithstanding many Trifles, and affected Obscurities to conceal their Knowledge from the Christians) than can be found in our voluminous Commentaries.

with the Fire, Light, and Air of the Altar, which was the visible and typical Image and Memorial of the *sacred Ternary* in the *invisible God*. This Action declared, that the Lord God of Israel had *(p)* then a Lamb in his Bosom, and on his Throne, slain from the *(q)* Foundation of the *World*, whose Blood was from that Time flowing; and who was, as the *(r)* chosen and elect Servant, giving his Flesh from the *Cloud of Fire*, his Father's Throne, and the *(s)* Chariot of his Cherubim; who was also in the *Fulness* of Time fore-ordained to appear in the Flesh of sinful Man, and to bring to light in his own Person, all the Shadows and Mysteria of the Law, in the many Parts and Branches thereof. The † Cabalists ac-

knowledged,

*(p)* Psal. ii. 6, 7.    *(q)* Rev. xiii. 8.    *(r)* Isai. xlii. 1, 6, 7.    *(s)* Ezek. ii. 26, 28.

† Let it be understood, that I defend only the pure Part of the Cabala, or prophetical Interpretation from Mouth to Mouth for the strong Men in Israel: the Use and Spirituality of which has been defended by many very learned Men, and in particular by the celebrated

knowledged, that all that was performed by the High-priest and Priests below, was answered in a spiritual and heavenly Maner by || Michael the High-priest in Heavet. Of this great Truth, no Writers but the mystical Divines, have any Idea or Conception, though the Apostle plainly proves it, by affirming, that the (*t*) Way into the HOLIEST was not yet made manifest, but into the first Tabernacle, where was the Candlestick, Table and Shew-bread, which was called Holy, the Priests entered daily, performing the Services. But in what Maner were they permitted to enter the first

F. 3

body

celebrated *Baddus* in his Treatise *de Introit in Hier.* *Philosophiae Ebraeorum*, where all Objections to this Mode of Prophefying on the sacred Writings are answered, and the scriptural Ground of it maintained, and shewn to be introduced into the New Testament by our Saviour and his Apostles.

¶ *Sicut sacerdos legalis offerebat animas Animalium irrationalium : Sic Michael, qui est Sacerdos, & princeps Super animas Suscipiendas, nec Minus Super Corpora, offert illa deo.* Vide Artis Cabalist, Tom. I. 737. a *Pistorio.*

(t) Heb. ix. 2, 6.

body under the *Figure*, but by (u) *washing* in the *Water of the Laver*? and was not this Water a Type and Figure of another Water? yes certainly, and of that very pure *Water of Life* which (x) St. John saw flowing out of the Side of Jesus-Christ, and following the Spear and Wound of his Enemy. But beyond this first holy Tabernacle, the Priests had no typical Licence to enter, until the Principle of the most precious Blood of the true Lamb was revealed and openly shewn from the pierced Side of Christ, by which alone Man can enter the (y) *Holies*, that is, both holy Places.

This is the Ground of that enraptured Wonder, which the beloved Apostle expressed on that Occasion, when he says, he came not with (z) \* *Water only*, but with

*Water,*

(u) Exod. xxx. 18, 19, 20. (x) John xix. 24.

(y) Heb. x. 18, 19, 20. (z) I. John v. 6.

\* R. Menachem saith; speaking of the Water from the Ashes of the red Heifer. Behold, the living Water signified the Water, that is on high, which taketh away uncleanness from the Ashes, &c, And lo, when it

*Water, and Blood;* because this highly favoured, and illuminated Servant knew the

#### F 4.      Mysteries

is sprinkled on the Unclean, the Uncleanness fleeth from him, and a clean Spirit resteth upon him, and purifieth him. And in Truth, the whole Mystery of Redemption stands upon this physical Ground, that as we must have a Body with all its senses and vessels formed from the Union of Water and Blood for the *passive* Matter in the Mother's Womb by the perpetual Agency of the universal Fire of Nature, before we can be members of this lower World ; so must we be born of \* *Water* and of the *Spirit* from above, Mystically or Secretly generated in the faithful ; and by an unseen process must we be changed from *Glory* to *Glory*, through all the powerful operation of the eternal and Universal Fire of *Jesus Christ*, the *Son of Righteousness*; for he is the one quickening *Spirit*, every where active and present to raise up the Spiritual House, and to clothe his own Sons with the Garments of Immortality, that they may not be found naked, but clothed, upon, that mortality may be swallowed up of Life. I, Cor. v. 4. To attain this great gift the Apostle then groaned, and did not cast it back to a distant Resurrection ; for this is the (+) FIRST RESURRECTION, the Lot and portion of the *First-fruits*, and *First-born*, who shall not be hurt by the † SECOND DEATH. The Witness of this new Spirit is Known by its own Life and Sensations, as the Witness and evidence of Man's

returning to the Image of God, and the loss of his natural

\* John iii. 5.      + Mal. iv. 2.      † Rev. xx. 5. 6.

Mysteries of his Master's Kingdom ; and that now by a Participation of these spiritual

natural Life is only to be known by its proper Feelings and Perceptions : because all Life is manifested by what is felt, and cannot be taught by words. To this indisputable Truth the Apostle adds this clear Proof, at the § *Spirit of Man* (such a Spirit as Man is born with) *only knoweth the things of Man*, his own Life, Powers, Sensations and Operations; *so the Spirit of God* (such a Spirit as is like unto and proceedeth from God) *Searcheth the deep things of God*. Whatever abuse or appropriation of the *Spirit*, or of *Feeling* may be made by the *Methodists* in particular, this cannot destroy the Reality and Truth, since all Life, whether of Man, or Angels, or lower Creatures is only to be understood by its distinct Mode of Feeling or Perception. To this let me add the Testimony of many Spiritual Men from the learned and golden Book of *Francis Rous, provost of Eton-College*, called *Interiora regni Dei.* p. 28. *Nihil terrenum divinarum rerum Saporem, nec ejus umbram quidem nobis exhibere potest: proprio tantum gustate Cognoscuntur.* In the Notes we have the following Wianesses to this important Point. *Sicut mellis Natura non adeo verbo persuaderi iis, qui minimè sunt experti, quantum in ipso gustu cognosci potest, sic nec Cœlestis verbi suavitas clare præceptis aut Doctrinis tradiri poterit.* Non enim, nisi Veritatis Dogmata penitus probantes propria

tual Principles as they exist in Christ, their universal Fountain, a free Entrance was revealed

propria experientia, domini bonitatem deprehendere possumus. *Basil.* in *Psal.* 31

Accipe quod Sentitur antequam discitus; nec per moram temporis longa agnitione Colligitur, sed Compendio gratia Maturantis hauritur. *Cypr. Epist.* i.

Non potest aliter affectio cognosci, quam experimentaliter, ab eo qui per eam afficitur; quam experimentalē affectionis Cognitionem non potest eam habens in alterum verbis quibuslibet infundere, nisi Similitus affectus sit alter ille; quoniam solus novis (Sicut in Apocalypsi Scribitur) qui accipit. Propterea vocatur manna absconditum. *Gers. de Med. Cordis.* Cap. 4.

Primitias Spiritus habentes, quid sit hoc absconditum Manna ignorare non possunt; quia hoc gustando potius quam legendo aut audiendo didicerunt. *Them. Camp. Ep.* i.

Quare autem hoc nomen nemo scit, nisi qui accipit; quia nominis hujus Scientiam non alienum extrinsecus Documentum, sed proprium intrinsecus efficit experimentum. Inflati & tumidi Sciant, ut sibi scire videantur, quantum volunt, sive quantum possunt; hujus tamen nominis Scientiam consequi non possunt; nemo igitur Scit Dignitatem, sive ingenuitatem nominis hujus, quo nominamur, vel Sumus filii Dei (quæcumque sciat sive buccis Sonantibus perfrepat, ut ille Aristoteles, sive omnes Aristotelici) relatione patris ad filium, sive filii ad patrem, nisi quem Spiritus

tus

Apostle reasons and concludes, that the Spirit and Truth of the Shadows were by some chosen few partook of. Otherwise, what advantage was it to the Priests to see and know the Shadows, and then to dye and not to enter the heavenly places which were the true; but the people had not even this privilege. Now without a Spiritual Body, the true white Rayment, they could not enter Heaven, and see the faces of God; and without being born of water from Christ, the one Fountain of it from the beginning, they could not have the first Root and Matter of incorruptible Bodies; and therefore the Patriarchs, Prophets, and eminent Saints must have died (*d*) naked and unclad, and have stood naked Death in the State of Separation of Body and Spirit.

Secondly, When the Apostle shews through all the whole Epistle to the Hebrews, and in his other Epistles, the Insufficiency of the Law to make any Thing or Person perfect, he did not mean, that their Realities above could not make perfect,

fect, or that they were entirely withheld till Christ comes: but he intended to declare, that the true Sense and Spirit of their Shadows, in the Lamb, in the Water, the Shew-Bread, and seven Lamps, and the Fire of the Altar, and other Figures, were openly revealed in Christ, the Sum and Substance of them all; why do ye in this Case adhere to the Figures, and long for the Continual Repetition of them; all which ye must know, are but the Administration of dead and unprofitable Shadows? For how can such a Law, with such Figures only, give Life to any one? But as the Veil is taken away, the Mystery of each Shadow disclosed, what Reason can be given for the outward Rites, for the Continuance of that Law, and that Priesthood, whose Figures and Transactions were but (e) beggarly weak Elements, having no Motion, or Life in themselves, and therefore incapable of giving to others what they have not. But yet, this inspired Writer never designed to prove, that the Powers of Heaven figured by earthly Things

Things, were never communicated under the Law, or at all, until Christ came: for, if it had been thus, the Entrance into the first *holy Place* would have been in effect shut, though Priests and People too had been permitted at all Times of the Day or Night, to go in and see, and partake also of the Figures and Shadows; since what ever could not change their earthly Body and Tabernacle into a spiritual and heavenly one, could not redeem them from Death, which was the Curse or evil Consequence of the *first* Sin in *Adam*, while the Record and Memorial of it was preserved in their Law. And here I repeat the Fundamental Truth of the Gospel, that no Flesh, that is, Body, which grows not from the Water and Blood of Christ, who is the (*e*) great *Male* of God, and as (*f*) *Adam*, both Father and Mother in one Name, Nature or Person, can ever go into the first heavenly Tabernacle, much less enter the Second, or the Holy of Holies, which is the *Presence* and *Face* of the supreme God; for he could not bear the eternal

(*e*) Rev. xii. 5.      (*f*) Gen. i. 2.

eternal and marvellous Light , where God dwelleth in HIS OWN GLORY . But these heavenly Principles cannot be conceived in us , or brought into spiritual Life and Vegetation , save by the Cross ; which consists in putting the old Adam to a daily Death ; that the (g) incorruptible Seed of the WORD , who is Jesus Christ , may pass on through Death and the Cross , to take Root in a new Life and a rising to a new Light and Glory . This State \*Luther  
from

(g) I. Pet.i. 23.

\* The Passage is excellent , though applied particularly as a proper Way of proving Men pretending to the Gifts of Prophets ; for it is true of all Christians , who are taught of God , and have one strait Gate to pass , in the Way to Heaven . Querendum num experti sunt Spirituales illas Angustias , & Nativitates Divinas , mortalesque infernosque ? Si audieris , ait , blanda , tranquilla devota (ut vocant) & religiosa , etiamsi in tertium celum sece raptos dicant , non approbabis . Quia signum filii Hominis deest , qui est Basanij , probator unicus Christianorum , & certus Spirituum discretor . Vis scire locum , tempus , modum Colloquiorum Divinorum ? Audi ; Sicut Leo contrivit ossa mea : & projectus sum a facie oculorum tuorum . Repleta est malis anima mea , & vita mea inferno appropinquaverit .

Tenta

from his own Experience called the *spiritual Straits* and the *divine Births*, the *Deaths* and *Darknesses* of *Hell*, which prove the Spirits of Men. These make Part of that *inward Cross* which Christians experience; and which are compared by the Prophets and by our Lord, the Teacher of those Prophets, to the *Pangs* of a *Woman in (b) Travel*, while they continue, and yet the Process is hidden from Man himself, as he knows only his own Burden,

Tenta ergo, & ne *Iesum quidem* audias gloriosum, nisi videris prius Crucifixum. This eminent Servant of God makes the, *Bafanos*, the *Torment*, the only Trier of Christians, and more especially in the Work of being called to be Prophets. But how could he affirm this Anguish and Torment, to be the only Proof of real Christians, had he not tasted and known them in himself. The Greek Word means strictly to prove Gold by the Touch-Stone, and in a secondary Sense, to prove Men by putting them to the Torture. In Scripture it seems to bear a twofold Sense, first, of proving the Faith and Patience of Men by Afflictions and the Cross; and secondly, of correcting and punishing them for their Vices and Crimes, in a Way of Purification. *Luther i. Epist. Lib. II. p. 42.*

\* Rev. xiv. 7.

(b) Isa. xxi. 3.—xxvi. 7. Jerem. xxiii. 23.—l. 43. Mic. iv. 9, 10. If a. xiii. 8. Jerem. xxx. 6. John xvi. 21.

den, the *casting down*, and the spiritual killing he suffers for a while : He is in this State passive and resigned to the continual Operation of the holy Spirit, who amidst this necessary cross and sharp Discipline, is building up the new Temple, that House, the Glory whereof shall be greater than the first House of Flesh and Blood of fallen *Adam*. For Believers move as the (*b*) Cloud of Glory guides them through the whole Journey in the Wilderness of this worldly Life to the Land of the heavenly Canaan ; and they know not, whether they are to walk in Darkness and Mourning, or in Light and Joy, till they feel their own State *daily* and *hourly* ; for their Eyes and Watches are more towards the *inner* Man and his *new* World, than towards the *outer* Man and his *old* World. The Changes and Vicissitudes from Light to Darkness, from Life to Death, from Joy to Sorrow, are frequent in the spiritual Regeneration ; yet both States are the same Work and Love of God in bringing many Sons to the GLORY. Many talk of what they never

G. tasted

(*b*) Numb. ix, 17, 18, 19.

tasted and experienced in the new Man; because they would be thought to have that in themselves, which the Scriptures testify of, and the Servants of God have declared themselves to have suffered and passed through; while the far greater part, because they never knew the Life or Death, the Light or Darkness, the Joy or the Cross, or any Thing but the common Sensations of the *natural Man* (to whom the Things of God are Foolishness) dispute against the whole Doctrine of this Discipline, and deny that the sacred Scriptures are so to be understood, placing and restraining all the Cross and Sufferings to Christ alone, excepting what all Men bear alike, the general Evils and Miseries of this Life; which are as much the Cross of Indians, Turks and Jews, as of most Believers. Such Interpretation, however, is only deceiving the People with mere Words, and a Form of Godliness, as it is thought a good Plea, and full Justification, because it pays greater Honour to the Merits, Satisfaction and Atonement of Christ, which are all misunderstood, and perverted by the common Doctrines and Systems  
of

of fallible Men. They will proceed in this Way of deluding the Multitude and themselves, because they despise the few Children of Wisdom, who can teach them a better Way. And we are assured by an Authority superior to a thousand Expositors of Scripture, that none shall (*i*) reign with Christ, unless they suffer with him, partake of his Baptism, of his (*k*) Cross and (*l*) Death, which make the (*m*) Fellowship of his Sufferings to be filled up in his Members. In this State of being conformed to the Death of Christ, the Lord is known and revealed in that double Character, seemingly repugnant to each other, (*n*) I kill, and I make alive; I wound and I heal; which Words contain the whole daily ministry of the Law, and explain the darkest Sayings and Parables of the Prophets. And yet, even under this Chastisement, (*a*) He loveth those whom he scourgeth, with the utmost Tenderness, however absurd it appears to the Eye and

G 2              Reason

(*i*) II. Tim. ii. 12. (*k*) Matt. x. 38. Luke xiv.

27            (*l*) Luke ix. 23. I. Cor. xv. 31. (*m*)

Phil. iii. 10. (*n*) Deut. xxxii. 39. (*o*) Heb. xii. 6.

Reason of the *natural Man*, that Sufferings and Afflictions should be Marks of Love in the sovereign Father of all to his *chosen Sons*. This Mystery of Providence was revealed in *Christ*, the *first-born* among many *Brethren*, who was made (*p*) perfect by *Sufferings*; perfect in Obedience and Self-renunciation to the Father; perfect in all Virtue and Goodness, in Faith, Patience and Resignation, and perfect in Love and Mercy to Mankind. And when this great Shepherd leads his Sheep to be killed daily by his *spiritual Sword*, the *Fire* of his *inner Altar* which burns away the (*q*) *strange Bloods*, and clothes them with the *one Blood* of God: he then loves them, as his Father loved him, while he was suffering on the Cross, the Malice and Wrath of the *Powers of Darkness*, the *Devils* and *wicked Men*, their Instruments and Co-adjutors. Thrice blessed will they be, the chosen few who are (*r*) written in the *Lamb's Book of Life*, that is, those who are designed to enjoy his peculiar and exalted

(*p*) Heb. ii. 10.—v. 7, 8, 9. (*q*) Isai. iv. 4. John i. 13. Acts xx. 28. (*r*) Rev. xxi. 27.

exalted Glory ; who make *that Part* of the Law distinguished by the \* *First-born* and

G 3

First-

\* The Apostle *Paul*, (in whom are Things ~~‡~~ hard to be understood, which they that are *unlearned* and *unstable*, wrest as they do also other Scriptures, unto their own Destruction;) this highly enlightened Servant speaks thus in Rom. viii. 28, 29, 30 v. We know that all Things work together for good to them, that love God; to them who are called according to his *Fore-design*. For whom he did *fore-know*, he did also *predestinate*, to be *conformed* to the *Image* of his Son, that he might be the *First-born* among many *Brethren*: Moreover, whom he did *predestinate*, them he also *called*: and whom he *called*, them he also *justified*: and whom he *justified*, them he also *glorified*. This Predestination is plainly the Council and Purpose of a *First-born* and *First-fruits*, which was the *Election* and *Portion* of the *Lord* under the *Law*, and was typified by the *First-born*, and by their peculiar Festival at the *Passover*, the first under that Oeconomy. But beyond this Election and Pre-eminence of a First-born and First-fruits, the Council of God must not be extended to the Reprobation and everlasting Damnation of the Rest of Mankind. This Purpose of God is confirmed in the extraordinary Revelation of *Mysteries* given to St. John, in which the *One Hundred and Forty and Four Thousand* \* sealed in their *Foreheads* appear to be those only, who shall have the Glory and Power of Kings.

<sup>‡</sup> II. Pet. iii. 16. \* Rev. vii. 3, 4.

*First-fruits from among Jews and Gentiles ; who have the double Portion ; who (f) follow the LAMB whithersoever he goeth, and (t) sit down in the Throne, and are safe from being hurt by the (u) second Death.*

Kings and Priests above and over all others. They are to enjoy a Kingdom and Priesthood by Fire and Blood, after the heavenly Form of the great elder Brother, the Lord Jesus Christ. And in this Pre-dilection of some to peculiar and more exalted Powers, the divine Goodness is justified, whether the Election to this Lot and Portion of the Lord be from *Faith and Obedience foreseen*, as the Disciples of *Arminius*, and in particular *Episcopius* and *Curcellæus*, two most excellent Writers maintain ; or from *Free-Grace*, without any Conditions or Terms, but the *Sovereignty* of the Divine Will, as *Calvin* and his Followers after St. *Austin*, the *Father* of this most hard and cruel Belief contend. For God is Lord of his own Gifts, and every Gift is free on his Part, and no Debt. Yet even this Election of a Free-born and First-fruits will produce the greatest Good to the younger Children, and the Latter-fruits. Every other Opinion concerning this Election and Predestination, (which has kindled Flames of Persecution and bitter Contentions in former Times, and is now the chief Pillar of that great Popularity affected by many Preachers, is as profane and repugnant to the Goodness of God, and the Glory of

(f) Rev. xiv. 4. (t) Rev. iii. 21. (u) Rev. xx. 6.

*Death.* While the *Many*, the great *Multitude* which no Man could Number, after the coming out of great Tribulation in the

G 4

second

of the Gospel, as it is false and heretical. This Truth is well defended and explained in a Book called the EVERLASTING GOSPEL, written in German by *Paul Seigvolk* of Philadelphia, and translated into English in 1753. which was sent to me a few Weeks past by a good Friend and Believer in the same Gospel, from that Province: it contains more Truth, and more real Grounds of the Redemption and Salvation by Jesus Christ, than whole Libraries of Commentators.

“ It is to the *First-born* alone that belongs Christ’s Promise of the celestial Kingdom and Priesthood in the future World, with all the unspeakable Prerogatives and Glories which God in his Word promises. We find the high Prerogative of the spiritual Birth-right prefigured in the Old Testament in general by all the *First-born* and *First-fruits* both of clean Beasts and of the Fruits of the Earth, which God would have sanctified unto him in a special Manner.” The *First-born* to Salvation are those few, who in their Life-time find the narrow Way to eternal Life, and enter the strait Gate; whereas “ Such as go in the broad Way of the Flesh leading to Perdition, are *Many*, yea the greatest Number. The *First-born* are the few Elect compared with the *Many* who are called, but, on account of their Unbelief, after the Example of *Esau*, are rejected from the Enjoyment of the inexpressible

second Death, shall only be admitted to (x) serve in the Temple, receiving Blessings, Life and Salvation from the Lamb; and not having the *moral* Glory and Honour of giving to others, which Christ and all the Elders, and First-born enjoy. Thus I have given the Reasons for the Time of Offering the Lamb, and shall subjoin a few more of such, as are assigned by many learned Men, which bear no Agreement with the Ground of the Fall of Man, or with the Means of his Restoration. The Offering of one in the Morning, and the other in the Evening, *Cyprian* thus appliceth,

" expiatory Privileges and Glories of the heavenly Birth-right. p. 76, 77." He in another Place shews the Purpose of God in this Election: " in these Periods of Time, (speaking of the *aionas* or long-lasting Ages) Christ with his first-born Brethren, as Kings and Priests, will forever, and without Interruption, rule over the bad, as his and their Enemies, and effect the *entire Restoration of all Things*, that is, *subdue all Things* unto himself and his heavenly Father, and bring them again into that Harmony and Order in which every Thing was created at the Beginning. p. 85. v."

eth, that the Hour of Sacrifice should signify the Evening and Sun-set of the World, when Christ would be offered.

(y) *Bernard* understandeth two Oblations of Christ, one when he was offered and presented by his Parents in the Temple, the other when he was offered on the Cross : at the first Oblation he was offered between the Arms of *Simeon*; in the second, between the Arms of the Cross.

*Lippomantbus* : The Evening Lamb did prefigure Christ dying, the Morning Lamb Christ rising again from the Dead. But rather hereby is signified, that Christ from the Morning to the Even, from the Beginning to the End of the World, is the Saviour of all that trust in him : he is the Lamb slain from the Foundation of the World, *Osiander* : and by this daily Offering, and that twice done, is shewed that we have daily need of Reconciliation : that Christ's Blood should daily be applied unto us by Faith, *Simler*. And by this daily Sacrifice twice offered the Israelites were

(y) Lib.II. Epist. iii. Serm. II. & III. de Purif. Beatæ Mariæ.

were admonished, that from the Beginning to the End of the Day, they should flee unto God's Mercy. And that this continual Sacrifice was an evident Figure, is clear because it is prophesied to cease at coming of the MESSIAH, *Dan.* ix. 27. for the Shadow must give Place to the Body, (*a*) *Calvin*. In all these Reasons, there is much conjecture, and very little Shadow of Truth in any ; and the *Image and Character* of a *perpetual* Feast which is the great Point kept in View by this Institution, is not remembred at all.

We will now proceed to consider and explain the MEAT and DRINK-OFFERING commanded by the Law, at every Oblation of the Lamb.

*And the Tenth (of an Ephah) of fine Flour, mingled with beaten Oil, the fourth Part of an Hin ; and the fourth Part of an Hin of Wine for a Drink-Offering with the one Lamb.* *Exod.* xxix. 40.

In this Branch of the daily Sacrifice, or Ascension-Offering, a fuller Representation and Figure of a Feast on that Oblation

(*a*) *Willet's Sixfold Comment.* on *Exod.* p. 559.

on meets our View ; because this was the typical Bread and Wine from the Table of JEHOVAH, and communicated by Fire in Vapour and Cloud, to shew us, that no heavenly Food, congenial and con-natural to the new and heavenly Man in Christ, could be ripened without the true Fire, or be received but in a spiritual Way, as Light and Air are imbibed, and as Sounds and Odours are communicated in a Manner approaching to Spirituality and Liberty. Hence too, the Fire from the brazen Altar kindled the Incense, as a Cloud of sweet and fragrant Vapours, ascending from the golden Altar ; for both Altars had an *immediate Connection and Relation*, and led to one another. The first bore the Image and Figure of a Lamb devouring the Sin and Trespass-Offerings, for the dead Animal represented the Offerer as the Sinner, whom the Lamb by *consuming* changed into a Flame of Fire : The other Altar shewed the *Resurrection of the Sinner*, (who is the *(b) animal or soulfish Man*

Man) in a \*Cloud of sweet Savour mingled with the Light of the seven Lamps before the Faces of *Jehovah* in the first holy Place.

Secondly,

\* *Spiritual Bodies* are called *Clouds*, and the *Clouds of Heaven*: wherefore the *Son of Man* in Dan. vii. 9. came in the *Clouds of Heaven* before the ANCIENT OF DAYS: Our Lord also speaks in a deep Mystery of his coming in the *Clouds of Heaven*, Matt. xxiv. 30. and the Prophet John almost opens his Revelation according to this Sense and Meaning of Clouds, Rev. i. 7. Behold, he cometh with CLOUDS, and every Eye shall see him. Upon the same Ground, the † *Clouds of Glory* filled the Courts of *Ezekiel's Temple*, and the ‡ *Cherubim*, who under the Type and Figures stood in the HOLY of HOLIES, rise from a *Cloud*. Under the Gospel, Christ was || overshadowed, and his Disciples with a bright *Cloud* at his Transfiguration. The Cloud or Pillar of Fire is formed of all the Elements in Unity, and Freedom from the Bands of Hardness and Density, being penetrated with Light in every Point: it is the same in Effect, as the § *Sea of Glass* like unto *Chrystral*, mingled with *Fire* before the Throne of God, as this Prophet sees all the Creation delivered into her first Purity, and the glorious *Liberty* of the Sons of God, from that State of *Death* and *Corruption*, which *Satan* by his Northern Horn or Power of *Darkness*, hath introduced by imprisoning and compacting the

† Ezek. x. 4.    † Ezek. i. 4.    || Matt. xvii. 5.  
Rev. x. 1. —xi. 12.    xiv. 14.    § Rev. iv. 6.

Secondly, As a *Feeder* of his *People*, the Lamb was continually on the Altar, in the Midst of Fire, after the very Pattern that JEHOVAH (*c*) spoke to the Israelites before at Mount Sinai. In this View, we may apprehend the true Sense of this Rite, as it is explained in another Place, where the Lord says, (*d*) *my Gift, MY BREAD for my FIRE-OFFERINGS, shall ye observe, to offer in the appointed Time: and this is the FIRE-OFFERING, which ye shall bring to the LORD, two Lambs the Sons of a Year, perfect, for the Day, a CONTINUAL ASCENSION.* For the Lamb was not only the Feeder, but he was himself the *Food* too: In the same Manner, in the *broken Image*, and lower Figure of Man's *divided Form*, the Mother not only furnishes the Matter for the Child's Body to be *formed* from, but afterward supplies Nourishment from the same Blood under another Process, and Transmutation of this wonderful Fluid,

the

the Elements of his Kingdom into that hard, dense, and cold Condition Things are now in from his Rebellious and divided Powers.

(*c*) Deut. iv. 11, 36. (*d*) Numb. xxviii. 1, 2, 3.

the *Vehicle of Life*, into Milk ; for, no Being can be supported but from its Like, or from that which bears an Agreement with the Root and Principle of its Form and Essence. — Now the *fine Flour*, the *beaten Oil*, and the *Wine*, with the *Flesh* and *Blood* of the *Lamb*, were the Meat and Drink for the continual Table of the Lord, ascending in a Cloud, by the Power of the perpetual Fire, whose unchangeable Property it is to lighten and warm, to expand and diffuse all inferior Elements. In this \* Feast, the Lord *fed* and *clotbed* his *Israel*,

\* *Soleth*, the fine Flour, according to the Spirit of prophesying among the Cabalists, is the *Kingdom*, when purified from the *Bran*, by which they signify the hard Teguments, Barks and Cohesions, contracted from the Mixture of the *evil Tree*, Principle, or *evil One*, meaning *Satan*, which now bind and imprison, chain and condense the Centre and Circumference ; whereas the true Liberty of the primæval Creation from the Operation of God consists in a spiritual Tenuity, universal Openness and Transparency, as Air and Water, filled with Light ; for it is in that State, as a *Sea of Crystal*, mingled with *Fire*, in all Height and Depth, Length and Breadth, as this Principle is the *universal Spirit of Life*, Joy, Warmth, and sweet Sensations, and is too the *universal Bridegroom*, Husband, and *Coverer* of all Inferiors, as his Brides.

*Israel*, who was figured by the Priests ; he returned his own Gifts, as the Land and Fulness thereof was his own Propriety in a more particular Manner, with Respect to that People.

Now the full Design and Signification of these figurative Rites is opened beyond Dispute by the Gospel, and in a more clear and authoritative Manner from Christ Himself. According to the Idea and Type of the Law in the *Minchah*, or Meat-offering of fine Flour and Oil, and in the *Shew-bread*, or *Bread of the Faces*, our Lord speaks : (e) *I am the BREAD of LIFE* (or living Bread) *descending from Heaven* ; *who-soever eateth this Bread, shall live for ever* : *And the Bread that I shall give, is MY FLESH, which I shall give for the LIFE of the WORLD*. In the Gospel of this beloved Disciple, and in this Chapter particularly, as well as in the Third, the *Inte-riora Regni*, the deepest Grounds of Redemption, are disclosed ; the whole Sum and Substance of the Law is drawn into that compendious View and Image, under which the continual Service of the Temple exhibited

(e) John vi. 48, 50.

exhibited it ; the Means and Powers of Regeneration were shewn and declared to the Eye of *Faith*. And our Lord was as far from intending by these Expressions of eating his Flesh, and drinking his Blood, a mere Belief in his Doctrine (which *Grotius*, and *Le Clerk* with many others, so absurdly suggest) as *Moses* was from signifying the *Ten Commandments* by the Lamb, and the Meat and Drink-offering, and by the perpetual Fire ; to which Things, as Figures, they have no Kind of Agreement, nor any more Similitude, than a Rock or Mountain to the Light or Activity of the Sun. If this vague and crude Manner of interpreting be admitted, no Figure of good Things could be proved at all : The Paschal Lamb, and the Feasts of *Passover*, *Pentecost*, and *Tabernacles*, and every other Institution of the Lord, might be construed into a Belief only of *Moses*, as the Servant of God. But Types as Figures, have their distinct and appropriated Sense, and the Design of this continual Feast prepared from the perpetual Fire for the Children and Servants of the Lord, was, to assure the Faithful in the Mysteries of the Letter and visible

visible Representation, that they might ~~be~~  
lieve, and by *Faith* might eat and drink  
from the Hunger and Thirst of the inner  
and new Man, the very Essence and Powers  
of their heavenly Regenerator, who from  
his Cloud and Pillar of Fire was feeding  
them from on high, and from his own  
Treasures ; and that by (f) *eating him*, that  
is, his *living Powers*, consisting of the  
most spiritual Emanations, far beyond the  
Tenuity and Diffusion of Light and Air in  
this World, they should by an *bidden Proces*s,  
carried on under the *outer Man*, be  
more and more transformed into a Body,  
or *House of Glory*, like their Father, the  
*second Adam in Heaven*, whose Image and  
Form they were to bear, by an invisible  
Generation of the (g) *Seed of the WORD*  
conceived in them. Now, no Priest was  
suffered to eat the *Flesh* \*, or drink the

H                      Blood

(f) John vi. 57.        (g) I. Pet. i. 23.

\* He that *eateth my Flesh*, says our Lord, has *Life* ~~eternal~~  
~~abiding~~ in him. Now, *Flesh*, and *Flesh* and  
*Blood* are used in Scripture, as of one and the same  
Signification, because all *Flesh* is the *last Proces*s and  
Change which the principle of *Blood* passes into ; it  
is

Blood of this Sacrifice, because it was a mystical Adumbration of a spiritual Feast above, descending from the *true Fire*, and in the *true Cloud of Vapour*, or heavenly Emanations; and in the fullest Extent, was designed not only for *Israel* (who was the *Figure* of the *First-born*, and had the *first*

is the End of the divine Power by the Medium of that Fire which is shut up in our animal and earthly Body. The Figure and Evidence in this World is given in the Infant, who drinks in effect the Blood of his Mother, that the Elementary Body may be formed by the Heat of that inward Fire; even after the Birth he may be said to eat her Flesh, and drink her Blood in the Milk secreted from it, as from this also, the whole Vessel from the most inward and first Point, to the most outward Parts, is formed and compacted. And in this Type there is no hard Speech, for even according to the Letter, it is true and real; and is the Ground of that Phrase of \* *Flesh and Blood* often found in the New Testament; for I cannot recollect any such Connexion, or Synonymy in the Law or the Prophets. In the same way, equally natural, though heavenly, must the † *New Man*, who is called by the several Names of the ‡ *Inner* and § *Spiritual Man*, the § *Incorruptible Seed of the Word*, begotten by the will of

\* Matt. xvi. 17. Eph. vi. 12. Heb. ii. 14. † Eph. iv. 21. ‡ Eph. iii. 16. || I. Cor. ii. 15. § I. Pet. i. 23. John i. 23.

*first Call to the Knowledge of this Mystery of the Council of God) but for all Nations, and all Flesh, which must see the GLORY of the LORD, the marvellous LIGHT, and live; as the Jews saw the typical Light of the Altar every Day, and*

H 2 rejoiced

*of God and not of Man, nor of Bloods, but of ONE Blood; in this way must this Child of the Second Adam receive Flesh or Body from his divine Root, which Vessel can alone bear the Everlasting Fire without waxing old or decaying: and for this great End, he must drink that Blood from which alone that Spiritual Body can grow, and change from \* Glory to Glory. The strict and literal Truth of this Interpretation was openly revealed at Pentecoste, when + Fire and Blood and Vapour of Smoke descended from the new Jerusalem, and became the Root and Cause of Immortality and Life in the House Eternal from the Heavens, as every Day under the Law, Fire, and Blood and Vapour of Smoke ascended in the continual Feast on the Lamb, the Figure and Shadow of the Truth. These are the Signs and Wonders in Heaven and Earth, which the Lord is always working; and which the wise after the Flesh, the Scribe and Pharisee, the Talmudist of the Letter (though that speaks plainly for the same Truth) will deride and mock at that Regeneration, which is the whole Mystery of the Gospel: but it will be easier to scorn than refute, and to reject than prove this Interpretation false.*

\* II. Cor. iii. 18.    + Acts ii. 19.    Joel ii. 30.

rejoiced in that Figure of the *eternal Light of Life.*

In the second Place, it was forbid them to eat of it, because that Flesh and Blood could not have produced any Change in their earthly Bodies, the Form of the *first Man*: And Thirdly, That they might not have any Ground or Pretence to set an high Value, or place any Confidence, or boast in the *outer Figure*, but might be induced to turn their Hearts and Thoughts to \* hunger and thirst for the spiritual Antitypes and celestial Blessings, taught Day by Day in the Lesson and Memorial of the Shadows.

A learned

\* All Hunger and Thirst arise from the *Seed of Fire*, the Root of Life and Motion; and according to its Glory and Dignity, it is the Beginning of Life in Plants, in Beasts, in Man and in Angels. Let this *first Mover*, this *innate Hunger* cease, and all Vegetation and Growth of Body will be at an End, by which alone the *hidden Spirit* is manifested, and in which it operates as its Instrument. The same Thing would happen to the Child in the Womb, though the *umbilical Cord* serve for the *Mouth*, before the Body be ripened and concocted in the *incessant Fire* of its close Prison or Furnace, when Hunger and Thirst have a new Inlet and Channel (as soon as it is separated from the parental Tree) to receive that Food, which is  
equally

A learned (*b*) Writer on the Tabernacle of *Moses*, imagines the Feast or Banquet to signify, that the *redeemed* are the *Food* of the *Lord*: but this Interpretation changes the whole Figure and the Design of it; for it was not any Food which the *Lord God* received for himself, but what he gave from the Land of Canaan, as his own Right and Property. In what manner could any Figure and Symbol of Spiritual Food have been shewn, if God had not first commanded these Gifts to be brought to his Altar, and then gave them out as Meat and Drink for his Servant, *Israel*. The

H 3

Altar

(*b*) *Solomon Van Th* in *Tabern.* Vol. viii. 119.  
Antiquit. Judaic. ab *Ugolino* Edit.

equally wonderful with the Element, from which the whole Body was at first formed. § How manifold are thy Works, O *LORD*, in *Wisdom* hast thou made them all. And yet the Possibility of such a Vegetation and Increase might have been denied, had not Providence given an Example in Nature. It was an Incredulity of this Kind, which made the People of *Capernaum* cry out, how || can be give us HIS FLESH to eat: yet even common Philosophy may tell us, that Light and Air must both be fed upon continually, or Meat and Drink would have no Power to nourish or sustain Life.

§ Ps. civ. 13.      || John vi. 52.

Altar was certainly the (*i*) *Typical Table* of God, and so was the *Table* for the *Bread of the Faces*, an Altar in one sense: yet it will not follow that the Gifts were for the use of God, but of his People, whom he \*fed from his Table and Temple above,

(*i*) *Outram de Sacrif.* p. 88.

\* To this feeding out of God, as the one Cause of all Life, Joy and Strength, and the one Object for the Hunger and Thirst of intellectual Spirits which are their innate Love of Union and incessant Motion towards the Original and Fountain of their Being; to this Truth so strongly and continually figured by the Law, our Lord refers in the deep Ground of the beloved Disciple's Gospel, which contains all the Mysteries of the Kingdom of Heaven: thus our divine Teacher speaks: *as the Father has sent me, and I LIVE by the FATHER; so be that EATETH me, shall LIVE by me.* In this Place, the Son who knoweth all Things, intimates that all heavenly Powers are received by eating, or a divine Hunger; and that he himself receives the Life and Glory of the Father by the same Means. And thus it must be; for where there is no Hunger, nothing is taken, or wanted. All Desires, Appetites and Affections are only different Modes of Hunger, seeking after and feeling for their proper Objects. In Plants, the Root is the Mouth, where the Hunger is seated; the earthly Part desiring Union with, and drawing Food from the Earth; the fiery Part hungrily for the Solar Light and Air, according to that Axiom in

*Phyfics,*

† John vi. 57.

above, which were figured by their proper, Representatives below.

Nor did the *Oil* of the Meat-offering, signify the *Gift* of the *Holy Spirit*, as the same Writer thinks; nor *Peace*, as (*k*) *Cremer* conjectures: For in this View,

H 4                      there

(*k*) *Cremeri Antiq. Mosaico Typ.* Vol. ii. 393.

Physics, *Simile Simili gaudet*. In Animals, the radical Fire or Heat has its Hunger in the Stomach, and in Man too, as to his Body; in which he is from the fall of *Adam*, like unto the Beasts that perish. But he also feels a Spirit or Soul, of whose Hunger for superior Things, of whose Desires and Sighings after some unknown Happiness, (which is only after God) he is many Times conscious, and taught by *inward* Sensations and Calls, that he is made for greater and higher Enjoyments. And yet this Hunger for some untaasted Good, these strong Breathings and Desires after the *unknown God*, the true Cause of all these inward Motions and restless Wishes for something beyond the present Good; these Activities could not be once felt, more than in Beasts, unless he had a *Principle* and *Root* of *Life* above him, as well as he has a *Principle* of *Life*, *equal* to them. As it is the Hunger only (for Thirst is Hunger in a *physical* Consideration) which seeks Meat and Drink for his corporeal Part, so in his spiritual Form or intmost Essence, it is one Hunger, as the continual Desire and open Mouth, that eats and drinks the Powers and Virtues of Heaven. Upon this Ground

there exists \* no Similitude, no Analogy which ought ever to concur: Otherwise, a Bar of Iron, or a Rock might represent the Nature and Properties of Water,

Ground of divine Philosophy, our Lord so often repeats the same Words of eating and drinking; which are equally true, when considered of gross Food, as when we absorb the Light into our Eyes, or inhale the Air into our Stomach; or, when we imbibe Odours or Sounds, (which touch the Verge and Border of Spirituality in Matter) and are the proper Inlets or Mouths for these refined Properties. The Cabalists frequently affirm; that there is no Element or Power on Earth, but what is in Heaven, after an heavenly Manner; and nothing in Heaven, but what is upon Earth, after an earthly Manner: and if it were not so, no Types could have their Antitypes, nor could any Figure or Shadow of heavenly Things be given. The heavenly Powers are called the Types or Forms in the Epistle to the Hebrews, and the earthly are the *Antitypes*, or Antiforms and Figures: In either Case, if there be no Likeness between them, they can have no Foundation in the Law, and no Correspondence under the Gospel.

\* *Minitime audiendus est || Socinus, qui rem adumbrantem eā qualitate penitus earere non posse dicit, quam in re adumbrata prefigurat.* But surely, whatever wrong Conclusions *Socinus* might intend to draw from that Assertion, it must be granted, that the Thing prefiguring *must have some* Similitude with the Subject prefigured.

ter, Air, or Light. *Ainsworth* tells us on *Numbers xxviii. 5.* That the Oil signified Grace ; the Beating of it signified Afflictions; whereby the Grace of God is perfected in us. The Piety of this Interpretation cannot justify it, for the Reason is not true, nor agreeable to the Figure.

*Cremer* supposes the *Gift of Justification* to be intended by the *fine Flour*, *Peace* by the *Oil*, and by the *Tenth* of the *Ephah*, *Self-denial* and *Contrition of Heart*; and by the *Fourth Part* of an *Hin*, a *sufficient Measure of Grace* for *Salvation*. What a strange Method of finding correspondent *Antitypes* ! What Shadow of Agreement can be found in this Interpretation ? All the Feast was the *Gift of the Lord*, though *Israel* offered it by his Command ; or else the heavenly Truth could have had no Shadow, or visible Representation. The *Tenth* is a wonderful Number, and is that which *Abraham* offered to *Melchizedek*, the *Priest* of the *Most High God*, as most proper for that (*I*) *highest Order of Priesthood*. It is the *crowning Number* under the Law.

The

The Cabalists tell us, that all the (*m*) ten Numbers (SEPHIROTH) rejoice in this one, from the first descending to the last, which is called the *Kingdom*, as it contains and consummates all the Emanations and Powers of God : And from the last ascending to the first, it meets the Father and Cause of all, that is, the *End* and *Beginning* find each other, and move on in an eternal Ingress and Egress, in an unceasing Feeling of a most joyful Life and Happiness. Upon this Ground it is, that they affirm the *last* to be *more perfect* than the *preceding*, though it cannot exist without it : Which they exemplify in the *six Days* of Creation, where every Day from the (*n*) first *Darkness* and *Waters*, excels the foregoing in the Dignity of the Works : Or, as the *Fruit* of the *Tree* is more valuable than the *Root*; and a new-born *Babe* is more excellent, than he was in his chaotic, shapeless, and dark *Waters*, though these were the Grounds of his Formation. This Sense of the Number \* Ten is more consonant

to

(*m*) Cab. Denud. I. Vol. 653. (*n*) Gen. i. 2.

\* What has been said by *Vitrina*, *More*, *Kircher*, *Cudworth*, *Buddeus*, and Others, in Defence of these

ten

to Scripture, than any Thing given by Commentators.

In the Measure appointed for the *Wine* and *Oil*, there is undoubtedly a good Reason in the Ground of divine Philosophy: But, as I have no Light to open this Part, respecting the *Quantity*, it is left for such as God may hereafter call upon and enable to explain.

I shall go on to consider the Part of the Law for the *Evening Sacrifice* under the *Daily Service*, which is recorded in (o). Verse 41. *And the other Lamb thou shalt offer between the EVENINGS: And thou shalt do thereto according to the Meat-offering of the Morning, and according to the Drink-offering thereof, for a sweet Savour; an Offering by Fire unto the LORD.*

In the Sacrifice for the Evening (or between the Evenings) the same Ceremonies

are

(o) *Exod. xxix. v. 41.*

ten Numbers, so famous among the ancient Jews, may be seen in *Buddei Introd. ad Philos. Ebraeor.* p. 272, 321, 346, 353, 335. Truth is the Ground of this, though the Jews have darkened and defaced it, by giving Names to each Number, which is their own Invention and Folly.

glorious Form of the second *Adam*, which shall never die, or feel any Curse or Sorrow, Pain or Evil forever.

These are the capital Truths intended by this pregnant and beautiful Allegory of the *two Wives* or *two Covenants*, explained by the Gospel-Light and Gift of Prophecy. According therefore to the *inner Sense* of the Covenant at Mount *Sinai*, (where the Letter or outward Appearance seemed to carry only Death and Condemnation) it is a Covenant of Mercy by *Fire*, and in the *Flesh* and *Blood* of the *Lamb*, emaning from the *Cloud* and *Pillar* of *Fire* at that Mount, and feeding by spiritual Effluxes the few \* Believers

\* It may be objected, that Mount *Sinai* from the Apostle's Application of it, was the *Ministration of Death* only, since he says in Heb. xiii. 18—21. *Ye are not come to the Mountain which might be touched (as being formed of Stone or Rock) and to burning Fire, and Blackness and Darkness, and Tempest, and the Sound of a Trumpet, and the Voice of Words which they that heard, intreated, that the Word might not be spoken unto them any more.* The Letter of this Description, and the Manifestation certainly speaketh terrible Things to the natural *Man* who is to be abolished, and who † understandeth

† I. Cor. ii. 14.—Rom. viii. 7. Jude v. 14.

Believers in the Mysteries of that Dispensation. The Passage then in *Numbers*, Chap. xxviii. respecting the daily Sacrifice, explains the inner Sense, which was, that the true Lamb at that Time was sitting on his Father's Throne, or in the Glory of Fire, his Chariot, as the King of *Israel*, or

his

*derstandeth not the Things of God.* Words of equal Terror according to the *Letter* which *killeth*, may be found, the *Spirit* of which is *Life* and *Salvation*. In Proof of this Assertion, let the Passage of *Joel* be read without any Key from the *Gospel*, I will shew *Wonders* in the *Heavens*, and on the *Earth*, *Blood* and *Fire* and *Pillars* of *Smoke*: The *Sun* shall be turned into *Darkness*, and the *Moon* into *Blood*, before the great and terrible *Day* of the *Lord* come. Nay, under the *Gospel*, let us observe in what terrifying Imagery and Description the beloved *Apostle* \* reveals the *Throne* of the *Lamb* on *Mount Zion* above: Out of the *Throne* proceed *Lightnings*, and *Voices*, and *Thunderings*: And there were *seven Lamps* of *Fire* burning before the *Throne*, which are the *seven Spirits* of *God*: And again, where the *Temple* of *God* was opened in *Heaven*, and the *Ark* of the *Testament* shewn in his *Temple*, the *Language* rises in *Terror*, *There were* † *Lightnings*, and *Voices*, and *Thunderings*, and *an Earthquake*, and *a great Hail*. Every Word in the *Spirit*, signifies a Blessing of the highest

\* Rev. iv. 5.      † Rev. xi. 19.

his \* Cloud and Pillar of Fire covering his People. For with him was God well-pleased, who could not delight in the Shadow, in the Flesh and Blood of a Lamb taken from the Fold, or with that Fire which in the *external* Rite consumed him; and which could no more take away *Sin*, that is, the *Body of Flesh*, the Wages of  
*Adam's*

highest Kind; and † *Braunius* has attempted to explain these Passages as the *Antitypes* to the *Daily Service*; in which he has opened much of the evangelical Sense, in these hard and || *dark Sayings*. What is now cited, is sufficient to prove the Difference between the *Letter* which *killeth*, and the *Spirit* which *giveth Life*; and to shew in what Sense too, the § *Riches* of God are *hid in Christ*, wrapt up in a Veil of *mystical Expressions*; till the holy Spirit takes the Veil from the *Face of Moses*, that is, the *Law*, more and more. For this End, under the figurative Festivals of that Dispensation, the *Blood* of the *Lamb* continually increases from the *first* *shedding* of it at the *first* *Feast of Passover*, through the *Feasts of Pentecost*, *New-Moons*, and of *Trumpets*, to the last and greatest *Feast of Tabernacles*.

\* Many excellent Things concerning the Cloud, and the Manifestation of Christ in it, may be seen in Mr. *Hutchinson's* seventh Volume, from Page 454 to 469.

† *Braunii Selecta Sacra*.      || *Numb. xii. 8.*    *Pſ. xl ix. 4.*    *Dan. viii. 23.*      § *Col. ii. 3.*

*Adam's Sin, and the Root and Cause of Death in all Mankind, than it could change the Lamb into the Form and Spirit of a living Man.* This continual Ascension is said to be a *Savour or Smell of Rest or Peace, a Fire-offering or a Bride unto the Lord.* In these Words the Sum and Substance of the Gospel is comprehended, as the Smell of Rest, Peace and Reconciliation is then complete, when God has changed Man into (*t*) a *Flame of Fire*, which is the *Form and Image of ministering Spirits about the Throne:* Then is he made a *Bride* fit for the divine Bridegroom, according to St. Paul's Language, and to the Maxim among the *Cabalists*, that every *inferior Spirit* is a *Bride* and *Vessel* to the *Superior*, receiving his Life, Light and Powers into itself, just as the greater Light swallows up the less into its more powerful Rays. For which Reason, it may be presumed, that the same Word in the Hebrew, signifies an *Offering by Fire*, and a *Bride* or *Wife*; because this Language abounds in a radical and primary Sense, bearing in all

I great

great Truths a correlative Meaning in its Derivations, notwithstanding the Objection made to this from the forced Interpretations of some over-curious and fanciful Writers. Under the Image of the \* Bride St. John almost concludes his most sublime Reyelation; *The (u) SPIRIT and the BRIDE say, Come.*

Again, in Chap. xxviii. v. 7. of *Numbers*, we meet with another Circumstance of the Drink-offering not mentioned in *Exod. xxix.* where it is commanded to *pour the strong Wine (Schecar) unto the Lord, for a Drink-offering in the Holy Place.*

The Word not only signifieth strong Wine, but that which maketh Men (x) drunk, *I. Sam. i. 15.* yet this is commanded at the

\* The first holy Place was called the *Bride* or *Daughter*, where the *Cloud of sweet Incense* and the *seven Lights* were perpetually before the Faces of the Lord: The fine Veil dividing the two Holies, had the Face of a *Woman* towards the first *Holy*. The Veil was a *Figure* of *Christ's glorified Flesh*, as the *Cloud of Incense* was of the *Cloud of Glory*, which means a spiritual Body capable of bearing the seven Lights of God's Face.

(u) Rev. xxii. 17. (x) Cremeri Ant. Mos. Typ. II. Vol. 393.

the Table of the Lord, as the Wine proper for his Servants, who were maintained at his Charge and Bounty, as the Lord and Proprietor of the whole Land. This Wine was to be \* poured out as the Typical Cup, by which their Hearts were to rejoice before the *King* and the *King's Son*, their Shepherd and Feeder. Thus our Lord calls *his Blood*, the *Wine* of the *Kingdom*, the (*y*) *Cup of Blessing* and of the *New Testament*, because this most precious Gift works that heavenly Joy in the *new Man*, who is the *Seed* of the (*z*) *WORD*, which the *Wine* of the outer *Canaan* operates upon the *animal* or *solar* Fire of the *natural Man*: it fills the (*a*) *new Heart* and *new Spirit* with exceeding great Joy

I 2

and

\* The Jews say, that it was not to be poured out into the Fire, but upon the Altar, according to *Ainsworth* on Numb. xv. 5. This, however, may be disputed, as the Law is silent on this Point, and as it was a Part of the *perpetual* Feast on the Lamb, it seems not at all improper for this Libation to be poured into the Fire, as it would increase and multiply the Cloud and Vapour, which was the very Image and Figure of a *Spiritual Feeding*.

(*y*) I. Cor. x. 16. Luke xxii. 20. (*z*) I. Pet. i. 23. (*a*) Ezek. xxxvi. 26. Rom. v. 5.

and Gladness, and with the *Love* of *God* poured out by the *holy Spirit*. Of this divine Exhilaration, and spiritual Inebriation, the *First-fruits* were discovered in the Descent of the *holy Ghost*, in Fire and Blood and Vapour of Smoke, which were the true Antitypes and Blessings answering to the Fire, and Blood, and Pillars of Smoke going up from the Altar *continually* under the Law. Their Joy was so exuberant, as to create a Suspicion of their being drunken with (*b*) *new Wine*; for we are not to imagine, that speaking in *new Tongues* only occasioned this Imputation, but their Earnestness, Zeal and other Signs of *extraordinary Exultation* of Heart and Spirit, attending the Communion of this invaluable Gift.

Wine and new Wine among the Spiritual Hebrews is called the *holy Spirit* in Union with *Chochmah*, or Wisdom, which is the second Number of the three co-ternal Lights, Minds and Spirits, as they are variously denominated by their Writers. By which it is signified, that the Antitype

to

(*b*) *Acts. ii. 13. 15.*

to the Wine of the Law descendeth from the *biggest Heavens*, or the Heaven of *Emanations*, where the living Virtues and Powers are in the greatest degree of Spirituality, or Tenuity. We have no Word or Idea beyond Emanation, to express a Spiritual Power; and this is taken from the most Spiritual Action in this World, the Irradiation and flowing forth of Light from the Sun. Now under the Gospel, *Wine of the Kingdom* is the *Blood* of the *Lamb* from the *Holy of Holies*, which is the (*c*) *third Heaven* of the Apostle, wherein the *eternal Fire*, or *Light* liveth and burneth forever in that pure Vehicle and Medium, neither consuming the Vessel, nor consumed by any Power from without. By this Gift alone in a secret Process of \*

## I. 3      Regeneration,

(*c*) II. Cor. xii. 2.

\* The Letter of the Gospel maintains the Truth of Regeneration in the most express Words: nay, what other Expressions could be used, to denote a real Generation, than what are to be found in the New Testament. Hence the *very Letter*, as well as the *Spirit* of Scripture must be denied, by maintaining only a moral Renovation of the Will and Mind. We could

"... makes us a physical and mortal creature; but we will never be one without Object; because in Heaven and Hell the same thing happens to us; we come to our Death; and we die. And this we do participate of the second Adam, that is to say, Adam from the first, by partaking of his Nature; we draw Life from the second Adam; and we are dead. This is the Way; we become Mortals; we are the Sons, and Partakers of his Nature; we share both his Life and Verdure both." Bishop Whiston on the Resurrection, p. 402. of his Sermons.

(c) Exod. v. 30. (e) Rev. xii. 5. (f) John iii.  
28. Gal. iv. 26. (g) Gen. i. 27.—v. 1. 2. Rom.  
v. 14. (h) Exod. iv. 22.

not (*i*) *Israel* who are called *Israelis*;) they saw in the Symbol of that Wine the Blood of Heaven which was wanted to restore the Spiritual Body lost in *Adam's Sin* and *Nakedness*; for he stood before in a Garment of Light in the Garden (*k*) of *Eden* planted in the *East*, the Seat and Principle of Light. For, as in the earthly Form (wherein our *Adamical* Man bears the Figure of another and better Form,) from Blood and Water grows the *Flesh* which is the *last Process* and *Change* of Blood by the *Mediation* of the *perpetual Fire* in the Womb; so, in the Antitype, (wherein Things are not contrary, but more excellent and spiritual,) from the Water and Blood of the true Lamb flowing from Mount *Zion*, buds forth \* *that Flesh* of

(i) Rom. ix. 6. (k) Gen. ii. 8.

\* Semen § Generationis in pagina Sacra quan-  
doque comparatur cum aqua viva, hoc est, ex fonte  
proficiente: facit huc illud, quod legimus apud I<sup>s</sup>aiam  
cap. xlvi. 1. Audite hoc familiæ Jacobi, qui denomi-  
nate estis ab Israele, & egressi estis ex aqua I<sup>e</sup>hudæ: ubi  
Mojim aqua, omnino exponenda per Zarang Semen,  
monen-

### § *Vitrina* in *Observat. Sacris.* p. 165, 166:

*Incorruption and Immortality*, which will bear an inseparable and everlasting Union with the Fire of the *Glassy Sea* before the *Throne* and *Face* of *God*, and live therein unconsumed, and rejoicing with Joys unspeakable forever more. The Opinion of a learned Man is quite consistent with the Character and Idea of a *continual Feast*, or *Table* prepared for *Israel*, the Lord's Servant and Minister in his *typical House*, or *Palace*: (1) " When Wine was added, the " Sacrifices were a sort of sumptuous Ban- " quet, and from the first and choicest of all  
" Things

(1) Lamy de Tabern. p. 459.

monentibus id etiam versatissimis Hebreorum magistris. As to the Wine including also Water, Wine in its first State is a crude, austere and sharp Water, concocted into an higher Tincture and Essence by a slow Maturation and Incubation of the solar Light: as a Figure of Blood, it was mixed with Water at the Feast of *Passover*, and from the Jewish Custom it has been imitated by the Greek Church to this Day in their Sacramental Wine. The Truth fully appeared in the Water and Blood out of the Side of Jesus to atone or cloth Man with † white Rayment, to cover his Nakedness, and to live forever in the Kingdom of † his wonderful Light.

† Rev. iii. 18.      † Pet. ii. 9.

"Things, by which Men can live more happily." Indeed, in this Feast there was no other Image intended, than that of the Servants of the Lord leading an happy Life in his House, with *Food* and *Rayment* prepared for them, without *Toil* or *Labour*. To which *Isaiah* alludes, when he says, (*m*) *come ye, buy and eat, buy Wine and Milk without Money, and without Price,* For all the Prophets bear the *Mosaic* Oeconomy ever in their View, and have no Reference, or Retrospect to *heathenish* Customs, notwithstanding their Neighbours stole, and often imitated their Rites.

It is therefore a strange Conception entertained by a whole Tribe of Commentators who follow the Steps of *Grotius* and *Le Clerk*, that when our Lord speaks according to the *Figure* of the *daily Service*, of eating his Flesh, and drinking his Blood, he meant by this Phrase a Belief in his Doctrine and Laws : It would be as gross an Error to suppose, that when the Israelites eat the Paschal Lamb, and were saved from the destroying Angel in a temporary Redemption,

(*m*) *Isai. xxviii. 55.*

demption, by being *covered* with the Blood of the Lamb sprinkled on the Lintels and Posts of their Doors, that all this signified only their Faith in *Moses*, and in the Ten Commandments. And none but Men taught in the School of worldly Wisdom (which is *Foolishness* with God) could ever dream of affixing such a stupid Sense to our Saviour's Words in the vith Chap. of *John*. It is no greater Ignorance or Absurdity to imagine, that the whole Service of the Burnt-offering, of the Drink and Meat-offering, and of the Flesh of the Lamb in the perpetual Fire, and of his Blood in the four Horns of the Altar, with the lighting up the seven Lamps, and kindling the Cloud of Incense on the golden Altar; that all these various Rites had no other Signification, than to testify that the Jews believed in *Moses*, and in his judicial Laws for Church and State; to which these Institutions bore no Kind of Agreement, but as great a Contrariety as could well be conceived. Now the whole Force and Design of this Figure shewed in the clearest Manner, that a Representation in the Things and

and Elements of this World could do, that the spiritual Flesh and Blood of Christ (as they exist in the *heavenly Form*) must be as truly eat and drank by the Hunger and Thirst of our Souls, as they were figured under the Law, for Meat and Drink. And certainly, as *Hunger* and *Thirst* are the only two Powers and Mouths that eat and drink the Elements of Earth and Water, as well as the Elements of Light and Air, both in Plants, in Animals, and in Man; so, they are those *innate* Desires, and implanted Affections by which alone we can draw into our Hearts and Spirits, the heavenly Emanations and Effluxes of our Lord, who is a *quicken*ing Spirit spread and mingled in a Cloud of Fire through all the Elements of this World: So that the Apostle might well speak; (*n*) " Say not in thy Heart, " who shall *ascend* into *Heaven*? to bring " *Christ* down; or who shall *descend* into " *Hell*? to bring back *Christ* from the " *Dead*? " But what saith it: " The " WORD is *near* thee, even in *tby* " *Mouth*, and in *tby Heart*." And so is this WORD of LIFE, or *Jesu Christ* himself

(*n*). Rom. x. 6,

self in all his Disciples, who hear *bis Voice*, and know the (*o*) *Hour of their Resurrection* from the Dead, and *their (p) Order of rising* in him : For the Gospel is the Ministratioп of Life and Righteousness, ever going on, as the Figures and Types of it did, never ceasing Day or Night under the Law.

The Author of the *Unbloody Sacrifice* and *Altar* justly asks, where Flesh and Blood is put for (*q*) Doctrine : And it may be asked also, from what Part of the Law, or the Gospel, he drew his Notion of a Sacrifice and Altar without Blood. For the Truth is, that Believers in the Mysteries of the Kingdom have the Flesh and Blood of the everlasting Covenant continually given, which is their Meat and Drink by the Day ; since, as our Lord speaks, (*r*) He that *eateth bis Flesh* and *drinketh his Blood, dwelleth in me, and I in him*. We are taught, it is true, to be as much afraid of drinking the spiritual Blood of Christ in any real Sense, as if

(*o*) John v. 25.      (*p*) I. Cor. xv. 23.      (*q*)

*Johnson's Unbloody Sacrifice and Altar.* Pref. p. 35.

(*r*) John vi. 55.

if that was a fearful Crime, which is the Cause of our Life and Salvation. Hence the Words of our divine Teacher are not received in their true Ground and Meaning, but are converted into a figurative and \* metaphorical Signification ; though they denote in the most absolute Manner in which Words can speak such a Sense, that Christians must as really receive in the inner and *new Man* the (*f*) glorified Flesh and

(*f*) See Head 7. of an Essay on the Holy Eucharist, by the Hon. Archibald Campbell, at the End of his Doctrines of a Middle State; in which the Presence of Christ is well proved, from p. 312 to p. 319.

\* Dr. Samuel Clarke never had the least Conception of the Gospel as a *Physical* Mediation, and Intervention of heavenly Powers : By which Means he was utterly incapable of explaining the Language of the Gospel, or of speaking + *Wisdom* among them who are *perfect*. All his Writings on the Scripture contain only *Milk for Babes*, which they that use are || *unskillful* in the *Word of Righteousness*. Yet the greatest Part of Expositors follow the same dry and jejune Mode of Interpretation, and give no strong *Meat* for them that are of full Age, to whom it belongeth. Dr. Pierce of Exeter, in his Treatise of the Right of Children to the Communion, approaches much nearer the Truth than others, because he kept the Law in his Eye for his Guide and Instructor in that excellent Work.

+ I. Cor. ii. 6.      || Heb. v. 13, 14.

and Blood of their Head and Father, as *Israel* under the Law of Figures partook the Flesh of the Paschal Lamb roasted with Fire, and drank the Cup of Blessing in Wine and Water, which were the Symbols and Types of that Blood and Water, which *cleanseth* from *all Sin*; and which must nourish and feed the (*t*) incorruptible Seed of the WORD, which is in all Things like unto *Jesus Christ*, his Generator.

Another Injunction of the Law was, that the *strong Drink* must be *poured out* in the *holy Place*, (*Heb. Holiness.*) The *holy Place* is the Court of the *Sanctuary* in (*u*), *Ainsworth's Judgment*: (*x*) *Cremer* supposes it to be the *Church*. Now the Court in which the *Altar* was open to the *solar Light*, is called the *first Heavens* in the *Hebrew Philosophy*: In this Place the *Altar* and *Laver* were formed only of *Braſs*, which is *Matter* in thick and hard *Compreſſion* and *Cohesion*: The *second Heaven* was figured by the *first holy Place*, where the *Light* of the *Sun* *never entered*, but the

(*t*) *I. Peter i. 23.*

(*u*) *Numb. xxviii. 8.*

(*x*) *Cremeri Ant. Mol. Typ. I. Vol. 394.*

the *seven Lamps* on the golden *Candlestick* burned *always* before the *typical Throne of the Cherubim*: The *third Heaven* was represented by the *Holy of Holies*, where no *Light shone*, because it was the Figure of the *first Cause*, and *supreme Father of all Lights* (y) *shining out of Darkness*.

Now the Difference between the *Matter of Brass* in the *outer Court*, from that of *Gold* in the *two Holinesses*, shewed the State of Nature in the *first Court*, as fallen into Hardness and Density, and therefore into a dark and cold Concretion; while the Tenuity of Gold beaten out and expanded, was the Figure of the Transmutation which the Corruptible shall pass into, till it becomes Incorruplicable, and not consumed by Fire, as the Gold in the *Figures* was before the Throne. Hence the continual Incense ascended as a *Cloud*, where the Matter was *unchained*, and *loosed* into a *Rarity* and Diffusion; and the Gums and Spices went up in Vapour, being dilated and spread out by the Action of Fire, representing

(y) Gen. i. 2. Deut. v. 22. Psal. xviii. 11.  
I. Kings viii. 12. Isai. xlvi. 3. John i. 5. II. Cor. iv. 6.

presenting Nature (as it shall be) in a State of *Liberty*, mingled with Fire in every smallest Point, just as (z) *John shews the Sea of Crystal before the Throne*. Through such Transmutations of dead Matter from Chains of Condensation, and firm Cohesion into a Kind of *ethereal Tenuity and Fluidity*, must the whole Creation, and our Bodies as Parts of the System, pass from the *first Court of Brass* into the *second of Gold*, and from that into the *third Heavens*; because they will be changed from (a) *Glory to Glory* by the *mighty Power of Christ*, whereby he is able to subdue (b) *all Things into himself*, and make the (c) *whole Creation rejoice in the \* Liberty of the GLORY of the Sons of God.*

Now

(x) Rev. iv. 6. — xv. 2. (a) II. Cor. iii. 18.  
 (b) Phil. iii. 21. (c) Rom. viii. 21.

\* According to this Image and Figure of the Temple, respecting the *Difference of its Matter*, the Lord speaks in *Isaiah lx. 17.* for *Brass I will bring Gold*, and for *Iron I will bring Silver*; and for *Wood Brass*, and for *Brass Iron*. Now this is conformable to a Maxim common among the *Cabalists*; the *Light is as the Vessel*, and the *Vessel as the Light*; by which they mean, that

as

Now whatever the Fire of the Altar touched, was sanctified in the Figures, and the Brafs of the Altar was reputed Holy by the Fire thereof: on this Altar the strong Drink was poured out as the Holy Place under the Types and Shadows of better Things. But this Holy Place must be transferred to Christians, as the *Houses and new Temples of God.* The Holy Place does not then import the Church in General, as Cremer imagines; but is to be found only in the few Children of the divine

K Rege-

as the Glory of Light is more or less exalted, so the Body or Matter, comprehending it, must be so too. This Assertion has good Ground in the true Philosophy of Sacred Writ. And let the Philosophers of the World scorn and deride Things they understand not; yet there is a *Fire* and *Blood* which can dissolve the hardest Rock, melt the firmest Metal, loose every Band and Chain of Concretion and Compaction, and deliver it into a Liberty like unto the Sea of Crystal, wherein the Sons of God live in a boundless Ocean of Light, viewing the Wonders of the infinite *Intellect* in that *Mirror*, or *Speculum lucidum*; as Man beholds now this World, and all its Forms and Images through the *Water* of his Eye, the *Vehicle* of that *Light*, which is not the true Light, but the Shadow and Figure of that Light which has *Life*, because it emanates from the *living God.*

*Seed by the \* WORD of God who liveth and abideth forever.* It is for this Seed of Promise, born out of the Son of the living God, that the true Israel want heavenly Food for the heavenly Body, which is sown into the earthly Vessel of Corruption and Death. All real Christians are (*k*) Sons of God in the most literal and absolute Sense, and are anointed with the same Unction in Kind, as Jesus has (*l*) without Measure,

of

\* Jesus is called the *Logos*, the WORD as his divine Name; and by St. Peter, the *Son* of the living God. The Apostle means therefore that Christians are begotten by Christ, and born from his Seed and Essence: and as every Seed has its own *Body* according to the Appointment of divine Wisdom; so, the Seed of Christ has a Body of Glory proper to itself, which is building up in the *Wilderness* of the World as the Tabernacle of Moses was; and in Silence, without the Sound of Hammer, as the Temple of Solomon. Could plainer Words be found, or used to express and proclaim this Truth, if a real *physical* Regeneration was intended: God has had his Witnesses, that such Regeneration is only intended: and they speak with others against the Scriptures.

(*k*) John i. 12, 13. Rom. viii. 15. II. Pet. i. 4.  
I. John iii. 1, 2. (*l*) John iii. 34.

§ I. Cor. xv. 38.

of (*m*) whose Fulness all are to receive. The Children must therefore eat the same spiritual Powers in their original Purity and Virtue, as the Head and Father of this new Generation receives into his own Body of Glory, in which (*n*) dwelleth the Fulness of the Godhead. To this great and fundamental Truth our Lord refers, when he speaks according to the Figures of the Law shewn on the two Altars of Brass and of Gold ; as (*o*) *I live by the Father, so be that EATETH me, shall live by me.* And from this Union and Feeding, the House not made with Hands, the white Rayment, or inner Body of Light, is rising out of Sleep and Death (as a Seed quickened) in all who are born of the Lord : therefore, in the slow process of Regeneration (which has its (*p*) *Blade, and Ear, and full Corn*) Christians must have the *holy Place* in the *new Temple* to receive the Wine of the Lord's Table and Kingdom, (for every Altar was a *Table* for the fat Things of the Lord's House,) and there must they eat the

K 3

Food

(*m*) John i. 16.    (*n*) Col. ii. 9.    (*o*) John vi. 57.  
 (*p*) Mark iv. 28.

Food of Angels and of Paradise, of which the Land of Canaan furnished only the Figures in the best and choicest of its Fruits, as they were ripened under the Influence of the Sun, the Fire and Light and Air of the *first Heavens* which are to (q) pass away. Hence too, according to the one Image and unvaried Character of feasting on the Lamb under the Law, our Lord speaks his antitypal Language; (r) *I stand at the Door, and knock; if any Man hear my Voice, and open the Door, I will come unto him, and Sup with him, and he with me.* This Passage (as Christ and his Apostles form their Expressions after the Shadows of the Law, serving unto heavenly Things) brings to our View the Service of the Temple; of which the principal Character was that of a Feast on the Lamb, prepared by Fire, and always ready from Morning to Evening, and from Evening to Morning. Upon this Ground and Reason, the Altar of Brass and that of Gold, the Ark and Cherubim with the Cloud of Glory covering the Mercy-seat, were all in Union, and made *three*

(q) II. Pet. iii. 7, 10. (r) Rev. iii. 20.

three Parts of one Temple, or House of God to dwell in. The *Holy of Holies* had relation to the *Fire* upon the *outer Altar*, and to the *Fleſh* and *Blood* of the *Lamb*, though no Entrance was allowed beyond the first *Sanctum*, where the golden Altar of *Incense*, and the golden Table of *Shew-Bread*, with the *seven Lamps* were placed. This Disposition in the Figures furnished this Lesson to the Jews, that such of them who partook the *Fleſh* and *Blood* of the *Lamb*, and his heavenly *Fire* in their *inner Cloud*, (as this Gift appears only in spiritual Elements, free and open, as the Texture of a Cloud;) that such alone might have Access to the true holy Place; and in the last State and Change to Glory, would have Entrance opened into the *Holy of Holies*, which is called by *St. Paul* the (*s*) *third Heaven*, and by *St. John*, the *Tbrane*, and *Sitting in the (t) Tbrane*. For this End, Christians are *changed* from Glory to Glory by the *Spirit* of the *Lord*, the Builder of the inner House of this Glory, now concealed beneath the (*u*) *Coat of*

*Skins*, that is, our earthly and *animal Body*, as the (*x*) *Tabernacle of Moses* was *covered* with the *rough Skins of Badgers*.

To keep in View the Truth of a continual Feast on the Flesh and Blood of the Lamb given forth from the Table of the Lord, it was ordered, that the (*y*) Apostles and first Christians at *Jerusalem*, should continue *daily* with *one Mind* in the *Temple*, and *breaking Bread* from *House* to *House*, should eat *their Food* with Gladness and Singleness of Heart, praising God, and having Favour with all the People. And this is to this very Day, the Truth and Spirit of the Priesthood and Ministration of Christ; though the *daily Sacrifice* according to the Letter and Figure be taken away, and no *external Sign or Remembrance* of a *perpetual Communion* of Flesh and Blood remain. For as to the *Romish Mass*, it is a vain and fruitless Imitation of the *daily Oblation*, and is mixed with the monstrous Idol of *Transubstantiation*: Nor would it be any just Reproach, that the *reformed Churches* have no Memorial, or outward Symbols.

(*x*) Exod. xxvi. 4.      (*y*) Acts ii. 42, 47.

Symbols of the Daily Burnt-offering, with its Meat and Drink-offering, if the *spiritual Sense* of the *Figures* was opened and inculcated ; if the (*z*) continual Coming of Christ in the *Clouds of Heaven*, and in the (*a*) *Pillar of Fire*; was explained ; and Christians were exhorted and stirred up to seek the (*b*) *Kingdom of God within themselves*. For our Lord shewed *once openly*, as the Truth for all Ages and Periods of his Church, what his Advent, or *second Coming* in the *Spirit* was, when the *Holy Spirit* descended in *Blood*, and *Fire*, and *Pillars of (c) Smoke* ; so without these Gifts implanted, they had never known their Lord, but only read the History of his Appearance in the *Flesh*, as an humble, afflicted, and despised Man ; nor would they have \* experienced his Presence, as  
the

(*z*) Matt. xxiv. 30. Rev. i. 7. (*a*) Cant. iii. 6.  
Joel ii. 30. (*b*) Luke xvii. 21. Col. i. 27. (*c*)  
Acts ii. 19. Joel ii. 28. Isai. xliv. 3. John i. 38.

\* I shall here introduce the Words of one of the most eminent Men, that ever adorned the Church of England : We partake of the *Death of Christ*, by passing into the *Spirit of Christ*. The great Work of Christ

the (*d*) quickening, or *Life-creating Spirit*. So did the Jews look *daily* upon the Lamb and the Fire, in the *outer Ministrations*, which could work no Change either on their Bodies, or Souls; while by so fondly doating on the *Shadow*, they became blind to the *Mystery*, or heavenly Sense. In this State, the greatest Part of all Churches stand; not having *Prophets* to *prophecy*, that is, to *spiritualize* the *Figures*, and transfer them from *Christ*, in whom they have been fully and gloriously fulfilled to *his Members*,

in

## (d) I. Cor. xv. 45.

*Christ* in us lies, in implanting his own Life (lively Nature) in the lapsed degenerate Souls of Men. *Christ* is not to be as a Notion or History; but as a Principle, a vital Influence. See *Whicote's Aphorisms*, published by Dr. Salter, the present Master of the *Charter-House*, Cat. viii. Aphorism 742. Let me add the Testimony of a spiritual and learned Christian, the Hon. *Archibald Campbell*, in his *Essay on the Holy Eucharist*, at the End of his *Middle State*, p. 296. It entitles us to the *Inhabitation* of the FATHER, the SON, and the **HOLY GHOST** in us, which is the *re-implanted Image of God*, and his *Attributes* brought to Maturity and Perfection in us, by the Process of *Regeneration*, or the *New Birth*.

in whom the (*e*) *same Things* are to be accomplished. They who pretend to take away the Veil from the Face of *Moses*, think their Work done, if they can prove the Completion only in Christ; while it is their Work to bring Christ, and all his Ministration of Righteousness, by Fire, and Blood and Water, into his Disciples, to purify them by an *invisible Power*, as the Priests under the Law, (*f*) serving unto the *Shadows of heavenly Things*, did purge away Sins, and the Sin-offerings, by the typical *Fire*, by the *Water* of the *Laver*, and the *Blood* of the *Lamb*. And though they affect to honour and glorify Christ by telling people, that all Things are done by him, and they have no more to do, but to believe in his Atonement and Satisfaction, in his Merits and Righteousness, they deceive Souls by such vain and lying Words: For where Christ is not, there is no Life, no Salvation yet come to that House. And the *Spirit* of Christ is no more divided from, or existing out of his *spiritual Body*, dif-  
fused

(e) II. Cor. i. 5, 6. Phil. iii. 10. I. Pet. iv. 3.  
v. 1. (f) Heb. viii. 5.

fused through all the Creation, than the *Spirit of Man* is separated, and at a Distance from his *natural Body*. *Human Spirits*, says the excellent (g) Whichcote, are always in some Conjunction with *bigger Spirits*. The *lower Things* in the Creation acknowledge some Dependence on the *higher*: The *higher* are informative, directive, conservative, Motive of the *lower*. Once more let us hear him concerning Regeneration: (b) The *Generation of a Man*, is by superinducing the rational Soul upon the sensitive; which makes him more than an *Animal*: The *Regeneration of a Christian*, is by superinducing the divine Spirit upon the rational; which makes him more than a *Man*.

Now the whole Import of the Bread and Wine in the Lord's Supper (which is all that remains of the daily Service of the Law) is no *Oblation*, or Sacrifice presented to God, but a *Memorial and Record of a spiritual Meat and Drink*, even the *Flesh and Blood of Christ* to be received from him, as he sits on his (i) *Throne of Light*, piercing

(g) Whichcote's Aphorisms, §23. (b) Aphorism 855. (i) Rev. xx. 11.

piercing and pervading all Persons as a (k) two-edged Sword. Christians are his Sacrifices and Victims, whose Flesh is to be cut off and destroyed, because this Generation of Flesh and Blood cannot (l) inherit the Kingdom of God. A Part was therefore cut off under the first Covenant with (m) Abram, as a Pledge and Promise of abolishing the whole Form, or Body. We are not to offer any Host or Sacrifice to God, but to present ourselves, our Spirits, Souls and Bodies as the living Sacrifices, to be cleansed in the (n) Water and Blood of Christ, and to be baptised with that (o) blessed Fire, which our Lord sent down in full Manifestation at Pentecost, as the Earnest and Example of that one Baptism, which alone can purify the Sinner, and take away the Wages of Adam's Sin, even (p) this Body of Death.

Then were the (q) new Heavens and new Earth brought to Light, each in three Powers, and in a triple Band of Lives and

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Operations :

- (k) Rev. xix. 15. Isa. xi. 4. (l) John i. 13.  
---iii. 3, 5, 6, 7. I. Cor. xv. 50. (m) Gen. xvii.  
13. (n) John iii. 5. (o) Matt. iii. 11. Acts  
ii. 3. (p) Rom. vii. 24. (q) Isa. lxv. 17, II.  
Pet. iii. 13. Rev. xvi. 1, 5.

**Operations:** Then were the (*r*) *three* \* *Witnesses* in *Heaven* shewn in *Union* with the *three* on *Earth*, the *Spirit*, *Water* and *Blood*, which *agree* in *one*, and spring out of *one Root* and *Essence*. This is the *Cause* of the *Apostle's Record* and *Wonder*, how the *supreme Powers* should descend through so many *Gradations* and *Steps* in *Creation*,

as

(*r*) I. John v. 7, 8. Matt. xxviii. 19.

\* The Cabalists speak often of *three Fathers* who make *one Father*, and of *three Mothers* who make *one Bride*, or *Wife*. The Writings of St. John abound in the pure Part of the ancient Cabala, as may be seen in a Dissertation on this Subject. Vid. *Jac. Rhenferdii Dissert. de Stylo Apocalypses Cabalistico*, and *Schoettgenii Hor. Heb. and Talmud*. Vol. I, 1073—1075. The Ternary is sometimes called *three Spirits*, *three Numbers*, *three Minds*, *three Lights*, and *three Names*, according to the Patriarchs, *Abraham*, *Isaac*, and *Jacob*? By which the Jews confess the Unity without Dispute; for they never learned this Truth from the Christian Revelation, because they have ever since the Days of Christ, violently opposed this Doctrine, as contrary to the first Revelation by *Moses*. Most Writers apply the *Water* to *Baptism*, and the *Blood* to the *Sacrament*; but the Apostle understands them in their *eternal Emanation* from God, as the *Cause* and *Ground* of *Bodies*, or *Garments* for *Angels*, and for *Man*, who is to be made equal to *Angels*.

as to apprehend the Flesh of Man, become by the Death of his first incorruptible Elements, like unto the Beasts of the Field, called the (*f*) *Coat of Skins*, wherewith he was clothed after eating of the *Tree of Good and Evil*.

It is the common Course of Expositors, to explain one Figure by another ; as they make the Water of Baptism to be the *real* Water of Christ, and his Blood to be the Wine in the Sacrament. Both are only Figures and Symbols ; *his Kingdom* is *not* of *this World*, nor does it consist either of the *Fire*, *Light* and *Air* of our *Heaven*, nor of the *Spirit*, *Water* and *Blood* of our *Earth* : For Man cannot live by these, nay, he is born to be destroyed by them ; and is under the *same Bondage* to the (*t*) *Elements*, as the (*u*) *Beasts* of the *Field*. He enjoys not now the true *Fire*, *Light* and *Spirit*, which *Adam* enjoyed in the *Paradise of God* ; nor has he a Body from that *Spirit*, *Water* and *Blood*, which form immortal Vehicles, Clouds and Garments for the *Sons*

(*f*) Gen. iii. 21.      (*t*) Gal. iv. 3.      Col. ii. 20.  
 (*u*) Ps. xlix. 12.      Eccl. iii. 19.

*Sons of God* in their Father's House and Presence. The Powers of the new Heavens, and the new Earth which the Lord creates, must be received from *above*, and be *begotten* into Man, or he would have no more Ability to live by Union with them, than the Ox, or Ass. The familiar \* and easy

\* I will in this Place remove the Force of the most specious Objection to the mystical and spiritual Interpretation. Ought not the Gospel to be plain and obvious to all ? In the first Place, *Christ* has told us, that the + *Mysteries* of his Kingdom are *revealed* to *Babes*, and hid from the *Wise* and *Prudent*. Secondly, There are † *Children* and *young Men*, and even *Elders* and *Fathers*; for whose different States and Growth in *Christ*, there are Doctrines proper and suitable. Thirdly; We find that God gave some § *Apostles*, some *Prophets*, some *Evangelists*, some *Pastors*, and *Teachers*: Are these Characters departed, or are they fulfilled in every particular Minister and Preacher of the Gospel ? Were they not lost, when the Liberty of prophesying was taken away, by the growing Tyranny of the Church of *Rome*, when all became one *dead Sea of Uniformity* in Superstition, Ignorance, and Impiety ? Fourthly, Whatever partial Evil may follow the Liberty of prophesying, as explained by *Lord Bacon*, and *Bishop Taylor*; this was always the Case. † There were *Heresies* in the Days of the Apostles ; *Gnosticism*, *Moravianism*,

† Matt. xi. 25. † John ii. 13, 14. § Eph. iv. 14.

easy Way of interpreting Scripture to flatter the People, and to bring Things down to their Apprehension, instead of raising their Minds to spiritual Conceptions ; however pleasing and popular such a Method may be, it can never produce the Figure and Substance, nor unfold the Spirit and Truth of the Law and Gospel. The Consequence

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ravianism, Antinomianism, and other *Antichrists* did then go forth : But Popery, that thick Darknes of all Errors and Impieties, had never existed, or reigned over Millions for Centuries, had not the Church, and its Teachers, lost all free Inquiry, and free Interpreting, in the Chains and Bondage of *Austin's* dogmatical and cruel System, supported at *Rome*, and triumphing from the sixth Century to this Day. *Jerome* was the last *Berean*, and free Speaker in the Christian Church, as a general Expositor. Lastly, Let us hear the Sentiment of that moderate, and most judicious Preacher, Dr. *Whichcote*, in *Aphorism 307.* “ It is not to no Purpose to speak Things that are not presently understood. Seed, though it lies in the Ground awhile unseen, is not lost or thrown away ; but will bring forth Fruit. If you confine your Teacher, you hinder your Learning : If you limit his Discourses to your *present* Apprehensions, how shall he raise your Understanding ? If he accommodates all Things to your *present* Weakness ; you will *never* be wiser, than you *now* are ; you will be *always* in swaddling-Clothes.”

of thus Jewelling all Things, is that the Gospel appears to be only a *System* of *moral Duties and Precepts*, which is but a Part, however important it certainly is; this is the *Fruit and Effect* of it, and not the *Root and Cause*: For the Gospel is a Record and Testimony, both in the ~~express~~ Letter, and in the *Spirit*, of a *real and heavenly Generation* from *Principles and Powers of another World*, derived only through *Jesus Christ*.

In the last Place, to shew the Necessity of a real eating of the Lamb, the *Israelites* were commanded under the Figure, to eat the Flesh of the *pascchal Lamb*, and to drink Wine, (though they mixed Water in the Cup without any Reproach,) so that sucking Children had the Quantity of an Olive given to them. A stronger Proof of the Necessity of *Christ's glorified Flesh and Blood* to be really taken, and *embodied* with us, could not be shewn in a *Type*, than this was: Without which, no one can be saved; for none can have a *Body of Glory* without the heavenly Elements of *Christ's Body implanted*, any more than he could have a *Body*

Body for this World, without the Elements, from which it is formed. Upon this Ground the Christian Church, for eight Centuries, in Imitation of the Passover, and in Obedience to a positive Declaration of Christ, administered the Bread and Wine to young Children, as Dr. Pierce has proved beyond Dispute, in his excellent Tract of the Right which Children have to be communicated. Now they are certainly as capable of this, as of being baptized : And as to the Declaration, and Words of Christ, both Sacraments stand upon one Foundation : *He (x) that BELIEVETH, and is BAPTIZED, shall be SAVED ; but he that BELIEVETH not, shall be DAMNED : (y) Except ye EAT the FLESH of the SON of MAN, and DRINK his BLOOD, ye have NO LIFE abiding in you.* The Teachers who explain these Passages, as enforcing the Necessity of Baptism and the Communion, must be condemned by their own Principles and Arguments, unless they begin a new Faith in the Lord's Supper by *Proxies*, as they have in the Sacrament of Baptism. I take no Part in the

L 2 Dispute,

(x) Mark xvi. 16. (y) John vi. 53.

Dispute, though the Scripture, and the Custom of the Church for many Centuries be for the Duty of communicating Infants and Children. It is, however, sufficient to prove, how inconsistent Churches are in Doctrines esteemed necessary to Salvation: For both Sacraments are necessary or neither: And what dreadful Consequences must follow, if those Children without Number, who never received the Elements of Bread and Wine, were to have *no Life abiding in them*: Who for the World's Price would have the Blood of one of (z) *these little Ones* to answer for, under such a Condition?

The next Thing for our Consideration, is, in the *Continuation and Perpetuity of this daily Sacrifice*: *This shall be a CONTINUAL Burnt-offering (Ascension by Fire) throughout your Generations, at the Door of the Tabernacle of the Congregation, before the Lord, where I will meet you, to speak there unto thee.* Exodus xxix. 42.

This

(z) Matt. xviii, 6. Luke xvii. 14.

This \* Ascension was to be continual, and never interrupted throughout the Circle of fifty Years, or to the great Year of Jubile; that it might speak, as clearly as a Figure can, the several Ages (*olamim* or *aons*) through which the (a) Blood of the + everlasting Covenant should flow from

L. 3

the

(a) Heb. xiii. 20.

\* Ascendere Ascensionem idem ac facere Holocaustum, quia in sumum ascenderet Combustum igne Altaris. Lamy de Tabernaculo, p. 956, 957.

+ This great Truth of the Restitution of all Things through the Blood of the true Lamb, was not lost in the Church of Christ until the Death of Jerome, who was the last that defended, in his Writings, the limited Duration of future Punishments, as *Origen* and *Tertullian* had done before him. *Austin* was the great Dictator after his Decease; and the System of Predestination and other Points, got into the Chair of Christ, and supported his Authority as an almost infallible Judge of the Scripture to this Day among the *Romanists*, and too much also among the *Reformed Churches*. It is needless to multiply Words upon a Point confessed, that the Hebrew *olam* and *olamim*, signify only long and *hidden* Durations; to which Idiom and Sense too, the Gospel answers minutely and precisely; and has no Respect to any foreign Mode of Speaking, used by Heathens. The Dispute about the absolute Eternity of Hell-Torments, might be determined

the true Lamb, who was *then* in the GLO-  
RY, in the Pillar and Cloud of Fire, spread  
out as a covering Garment over *Israel*. No  
Sacrifice could be offered, according to the  
Canons of the Jewish Church, until the  
Lamb was offered in the Morning, that all  
other Oblations might be sanctified by his  
Blood, and ascend under the Cloud and  
Smoke from his Altar. Now, as God is  
called a *consuming Fire*, it had Respect to  
the Lamb in the Fire, who was in the Fi-  
gure

mined by the Passage of St. John, so often produced in Support of that Doctrine, where he says, \* *The Smoke of their Torments ascended for ETERNITIES of ETERNITIES*; but literally, for *Ages of Ages*, referring to the *seven sabbatical Years* under the Law, as the Figures of the *longest Periods of Time*: And to which in particular, as Types of Redemption, the Prophet *Isaiah* alludes in this Passage : † *From SABBATH to SABBATH shall ALL FLESH come to worship before my Face, saith the Lord.* For the scriptural Sense of Eternity and Eternities, the viith Chapter of *Paul Seigvolk's Everlasting Gospel* may be consulted; which I within a few Weeks past received from a Witness to the same glorious Truth, in *Philadelphia*; which excellent Book is worthy of being translated into all Languages, that it might be known in every Nation upon Earth. It was first printed in 1753, at *Philadelphia*.

\* Rev. xix. 3.      † Isai. lxvi. 23.

gure and Shadow, always eating up the *Sin* and *Trespass-offerings*, and swallowing them into his Flame; blotting out the *Memorial* and *Image* of the *Sacrifices*, which stood in the *Plate* of the *Sinners*. For this Reason, this Altar was called by the Prophets, the *LION* of the *LORD*; and they spoke this in an evangelical Sense, for they are all Preachers of Glad-tidings in a Mystery, or concealed Way. Of the Manner, in which God consumed and will consume *all Flesh*, born of the *Will of Man*, a Figure and Pattern were daily shewn in the Fire of the Altar, in the Blood of the Lamb, and in the Cloud of Smoke going up continually. And in the Cloud of Incense, which was *kindled* upon the Effusion of the Blood, a Figure was also given, as a Guide to the same Truth, namely, that what is called the *Cloud*, the *Clouds of Heaven*, and the *White Cloud* under the Gospel, is the *spiritual Body of Light*, which must proceed from the Blood of the true Lamb, whereby our *Brass*, the *thick* and *dark Matter* of our Bodies, must be changed into *Gold*, that is, into *Matter incorruptible*.

the greatest Extension and Rarity, and incapable of being consumed, or diminished by the everlasting Fire of Heaven.

For this Reason too, the *Altar of Brass*, where only appeared the killing \* Letter of the

\* Many Reasons are brought by *Buxtorf*, in *Exercit. Sac.* 244, 245, to account for the Name of † *Ariel*, given by the Prophets, *Isaiab* and *Ezekiel* to this Altar: *Kimchi* and *Jarchi* say, that it was so called, because the sacred Fire descending from Heaven, lay down thereon as a *Lion*: Others affirm from the Hebrew Writers, that the Face of a Lion was seen in the Fire. But the best Reason is given by *Amandus Polanus*: Sic nominatum fuit Altare, quia Sanguine Victimarum madebat, & holocausta Oblata consumebat Igne perpetuo, sicut immanis Leo prædam discepens Sanguine dispergitur, & prædam devorat. There is no Proof in the Law, that any Fire descended daily, but only on great Occasions, such as the Dedication of the Temple of *Solomon* was. But the Jews, forgetting the Mystery, were fond of magnifying the Figure; and therefore they pretended, that the Fire under the first Temple, was as a strong, watchful and hungry Lion, devouring a Kid; while under the second Temple, it was like a lazy and slumbering Dog, slowly and gradually eating his Prey. The true Ground of the prophetical Name for this Altar, explains the inner Sense of it, which was, that the *Lamb* had the Wrath and Hunger of a Lion against *Sins* and *Trespasses*, and shewed his Vengeance

† *If. xxix. 1, 2, 7;* *Ezek. xliv. 15, 16.*

the *Law*, (as the Place of (b) *slaying* was on its *North Side*,) and the *Altar of Gold*, where the *Resurrection* of the *Slain* in a *Cloud of Incense*, filled with the *seven Lamps*, was figured ; these Altars had an immediate Relation to each other : For, as the Cloud of Incense was kindled upon the sprinkling of the Blood, and was set on Fire by a *Coal* from the Brazen Altar, it taught

(b) Lev. i. 11.

*Vengeance* by consuming the Oblations in his Fire, which was his *open Mouth*, and his vigilant and greedy *Lion*, ready for his *Prey*, whenever it was brought near. Now in this beautiful Figure lies the glorious *two-fold* Office of Christ, as a *Lamb* and as a *Lion*, as a *Feeder* and as a *Destroyer* : Both which Characters are true in his Priesthood. For he takes away Sin, the *Flesh* of the *Woman* under the *Law*, that is, the *Curse of Death*, by his *invisible* and sanctifying Fire ; and he implants his own Form, his Bone and Flesh, which no Fire of Heaven will consume, but preserve for ever. And it appears scarce to be doubted, but that *Jacob's Prophecy* in the *mythic Ground*, refers to this *Lion* of the *Tribes of Judah*, in his abolishing of *Flesh and Blood*, as figured under the *Law*, and explained under the *Gospel* : \* *JUDAH* is a *Lion's Whelp*, from the *Prey*, my *Son*, thou art ascended : He bowed down, he lay down as a *LION*, as an *OLD LION*, who shall stir him up ?

\* Gen. xlix. 8.

taught in an expressive Figure, that the spiritual Body of Glory, in which God finds his own Image, and confesses Man to be his Son, must be formed by the Fire of Heaven, and from the Blood of Christ, as the pure Substance and Ground: In the Figure of the continual Ascension-offering; we find the Lamb, who is the (c) Male and Son, communicating from himself the Clouds of Heaven, or those immortal and incorruptible Bodies, which are always growing in a Mystery, as the Child in the Womb grows in a mysterious Way, which neither Solomon, nor any Physiologist, from his Day to this Time can (d) understand in the earthly Generation: How then can they know the (e) Things of Heaven, and of the divine Geniture of spiritual Forms, but by an humble Faith in the Mysteries of the Kingdom, which few attain, and most are apt to deny, either from the absurd Representation of the New Birth by some Pretenders of this Day; or from their Inexperience in the Ways of God. Yet is this equally

(c) Rev. xii. 5. (d) Eccl. xi. 5. Ps. cxxxix.  
13, 14. (e) John iii. 12.

equally true; as the Gospel was, when only the few Apostles received the true Lamb and his Spirit at the *Passer*; and as the Gospel is now, when Millions believe only the History and Record of the Letter. The Cabalists have a frequent Saying of being *begotten* out of the *Mouth* of God: This very Idea and Character was fulfilled by our Lord, when he (*f*) *breathed* upon his Disciples, and said unto them, *receive ye the Holy Spirit*: Then did they receive the *everlasting Fire*, and his spiritual Flesh and Blood, and the Cloud of Glory, by the *Almighty Breath* from the *Mouth* of the WORD of the LORD. This is the Way of an heavenly \* begetting; and from this Power,

(*f*) John xx. 22.—iii. 6, 7, 8.

\* The Scripture supports the *divine Generation*, as a *Breath*; So † *God breathed* into *Adam's Nostril* the *Breath of Lives*: And in Conformity to this, our Lord breathed, and gave the Holy Spirit out of his Mouth, to shew, that the heavenly Geniture is in *Power* and *Virtue*, and wants no Organs to effect this great Work. At *Pentecost*, the *Holy Spirit* came in a *Breath*, as a ‡ *mighty*

† Gen. ii. 7. John xx. 22.      ‡ Acts ii. 2.  
John iii. 8.

Power, can he generate his Image; without any Loss or Dimunition of (*g*) *his Loins as Fire*, just as the Light of the Sun can kindle ten thousand Lights, without impairing the Fecundity of its Rays.

Our

(*g*) Ezek. i. 27.

*mighty rushing Wind, and filled the House:* Then were they born from the Mouth of Jesus Christ, and received the new Spirit begotten into them, which was foretold in the Prophet § Ezekiel. But, lest Marriage should suffer in the Opinion of Mankind, by the Law speaking so hard, and reprobating Flesh and Blood, as *unclean*, because it was *born of Woman*; both by *Circumcision*, the Figure of the Destruction of Flesh; and by forbidding the Woman to enter the Temple, after *Child-birth*, till she was purified in the Figure: To prevent such false Conceptions, the most eminent Servants of God, both before and after the Law, were all married. Yet the Law is a Record and Witness against Flesh and Blood, against *this Generation*, as derived from the Fall of Adam, and now only capable of producing a Body soon to perish and die: Whereas the divine Generation, or Regeneration by the secret Power of *Christ*, the *true Adam and Image of God*, can beget Man to a *Body of Glory*, which shall feel no Curse, no Pain or Misery, nor be liable to Corruption, or Death through endless Ages. This is all the Severity of the Law by Circumcision, and by the Uncleanness of the Woman in

§ Ezek. xi. 19.

¶ Lev. xii. 4—8.

Our next Enquiry must be into that Part of the Law, which commands the Continuation of the daily Sacrifice, *throughout your Generations*, Exod. xxix. 42.

The common Acceptation of these Words, is, as long as you continue to be a People, or while you possess the Land of *Canaan*.

in Child-birth. Hence the Pretences of the *Popish* Church to a single Life, as a more pure State in itself, can have no good Ground, either from the Patriarchs, from the Law, or from Christ, who was born of a Virgin espoused. And, as this Yoke is mostly imposed upon two hard Conditions ; the first, of enticing young and unexperienced Minds to make their Vows, after no long Probation ; the second, of permitting no Retreat, when they may find themselves unable to bear this Discipline. These Things make Numbers of Men and Women miserable and Hypocrites too ; incapable of performing a rash Vow, and not allowed to recede from it. If the Gospel recommends Celibacy in Preference to the married State, as some Passages seem to speak this Way ; yet, let every one judge for themselves ; for such a Dedication of themselves must be free, and a Point of Choice ; and a Door too ought to be left open, if it be found too hard upon Trial : For Force is no Act of Religion ; and when the free Choice is at an End, the religious Part is so too, though they continue in the Bonds of seducing Men. But the Church of *Rome* always converts a Truth into a Lie and a Superstition.

*Canaan.* But as the Law is a Shadow and Figure of evangelical Blessings, as well as the Tabernacle, there is a *mystic*, or spiritual Sense in the Generations of *Israel*, which the Gospel will shew beyond Contradiction. The Generations of *Jacob* (who is first called (*b*) *Israel*, and is the Root of twelve Sons) consist of twelve, and of seventy Souls. The twelve are the Figures of the First-born, and Fathers of all the other Children, as they were represented in the Figure of *Jacob*, and his Sons. Whoever shall be in this Lot, will inherit the double Portion under the Messiah, both the Priesthood and Kingdom. According to this Idea and Character of the Law, St. John speaks of some, (*i*) who are made KINGS and PRIESTS unto God. Now, the Mystery of the continual Sacrifice appeared in the Feast of *Passover*, where only twelve Males first partook of the true Lamb's Flesh and Blood under the Gospel. But *Jacob* went down into (*k*) *Egypt* with seventy Souls; therefore in the Antitype, so far

(*b*) Gen. xxxiii. 24.(*i*) Rev. i. 6.—v. 10.(*k*) Exod. i. 5.

for so the Life of Christ is a general Abre-  
viation and Construction of the Law, and its  
*Times and Seasons*; Jesus sent out (l) se-  
venty Disciples into the Cities of *Samaria*,  
and into every City and Place, whither he  
himself would come; unto whom he im-  
parted a Measure of the Holy Spirit, both  
to work Miracles, and make the Devils sub-  
ject unto them. These are Figures and  
Pledges of the End and Fulness of the Gosp-  
el; and stand in another Order of Time,  
and for the revealing another Part of the  
Council of God in Christ. For under this  
Covenant, which is the Spirit of Love and  
Glad-tidings to the Figures, our Lord se-  
lected twelve Disciples; and their superior  
Blessing and Portion was given at the Feast  
of *Passover*, which was peculiar to the First-  
born and First-fruits unto God. But the  
Seventy are Preachers in *Samaria* and not  
in *Judea*; to the great City of the World,  
figured by *idolatrous Samaria*, and by (m)  
*Galilee of the Gentiles*. They were Pledges  
of that Dispensation, which in the (n) Ful-  
ness of Times will gather together in one all  
Things

(l) Luke x. 1. (m) Matt. iv. 15. (n) Eph. i. 10.

*Things in Christ*; which will reach every City and Place of the Gentile World, which in the Spirit of (o) Samaria worship they (p) know not what. Now, as the Apostle reasons from the Law, if the (q) First-fruits be holy, the Lump is also holy: and if the Root be holy, so are the Branches; so, the twelve Apostles were the First-fruits and Root of all that Number who shall be the true Israel, or the (r) Hundred Forty and Four Thousand sealed out of the twelve Tribes. This, however, is one Part of the Gospel, respecting a particular Election and Privilege, which is only known to God. But the Gospel has a fuller Extent, that as in (f) ADAM all die, so in CHRIST shall all be made alive: But every Man in his own Order. Hence a First-fruits of seventy Disciples were chosen, as Pledges and Witnesses, as Preachers and Proclaimers of the (t) everlasting Gospel unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People; for the Blood

(o) Ezek. xvi. 46.—xxiii. 4. Amos viii. 14. (p)  
 John iv. 22. (q) Rom. xi. 16. (r) Rev. vii. 4.  
 (f) I. Cor. xv. 22, 23. Rom. v. 15—21. (t) Rev.  
 xiv. 6.

Blood of the Lamb will descend upon the Heads of all Men in their Time and Season. There is only one Festival, which is the greatest of all, where the seventy Disciples can meet their Lord, and say unto him, the (*u*) Devils are subject to us in *tby Name*; this is the Feast of *Tabernacles*, and of bearing *Palm-branches* in their *Hands*, and of slaying *seventy Bullocks* in the *seven Days* thereof; which is the greatest Number of Sacrifices under the Law, and will answer in the Spirit to the (*x*) great *Sacrifice of the Lord on the Mountains of Israel, to eat Flesh and drink Blood, and to the (y) Sacrifice of the Lord of Hosts in the North Country.* For, as they who under the Law were figured by the seven Days of Tabernacles, stand behind the Time of the *Passover and Pentecost*, in the Order of the sacred Year, and of shedding the *Lamb's Blood Day by Day*; so must they under the Gospel be the *last* to partake of the *spiritual Flesh and Blood of Jesus Christ*: For according to the Figure, they could not be

M sanctified

(*u*) Luke x. 23.

(*x*) Ezek. xxxix. 17, 19.

(*y*) Jerem. xlvi. 10.

sanctified, in Order of Time, till the Blood of the Lamb flowed in that last Festival of Tabernacles. This is sufficient for the Ground of a spiritual Interpretation to the Generations of Israel: And for this End too, divine Wisdom assigned this Feast (wherein (z) *seventy* \* *Bullocks* in particular,

(z) Numb. xxix. 13—38.

\* The Jews admit of † *seventy Princes*, Heads of *seventy Peoples*, who will have no Place in the *inner Temple*, but *without it*: That they are the *Mystery of the seventy Families of Noah*, in Gen. x. 32. and that the *Princes* of these Families, and all their Domains are contained under the *Mystery of the Form of Adam*: That these *seventy Nations* shall be blotted out as to their *former Faith*, and that they shall receive the *Faith of the Israelites*. Many great Truths are here obscured and defaced, to conceal the *Knowledge of the ancient Jews*, and its *Agreement with the Gospel*. We meet with a beautiful Figure of the Beginning and End of the *Gospel*, in the † *twelve Wells* and *seventy Palm Trees*: The *twelve Wells* are the *twelve Apostles*, and the *seventy Palm Trees* are the *seventy Disciples*, preaching the *Gospel* to every *Creature* under Heaven. Hence at the *Feast of Tabernacles only*, were *Psalms* carried in their *Hands*, as a *Sign of Victory* through

† Cab. Denud. I. Vol. 106, 401, &c.      † Exod. xv. 27. See *Ainsworth* on this Passage.

lar, and many other Sacrifices were slain) to the Month of the last ripe Fruit, or Grapes. The Revelation of John opens the Mystery of this Appointment, where the Angel commands to reap the Earth, saying unto another Angel, put in thy sharp Sickle, and gather the CLUSTERS of the VINE of the EARTH ; that is, of the

M 2 whole

the Blood of the \* Lambs, which had subdued into itself, the Blood of all the seventy Bullocks : For Christ by the Virtue of his Blood, will subdue all Things unto himself. This reserved Kind of Prophecy will never be disregarded, but by the vain Learning of worldly Minds. St. John concludes the Triumph of Christ's Blood in all, when he shews the great Multitude which no Man can number, of + all Nations, and Kindreds, and Peoples, and Tongues, standing before the Throne, and before the Lamb, clothed in White Robes, and with PALMS in their Hands. It may be further observed, that the Feast of Tabernacles, though so very extraordinary for the Multitude of the Sacrifices, seems to be only thrice introduced in the New Testament ; the first Time is, at the Entrance of our Lord into Jerusalem, when the Hosanna was sung, which was appropriated to that Festival ; the second is, at the great Day of † Drawing of Water ; and the third is, in the § Palms bore in their Hands, which were only used at

this

\* Numb. xxix. 13—38. + Rev. vii. 9. † John vii. 37. § Rev. vii. 10.

whole World, which has not been gathered before, either at the *Passover*, the *Pentecost*, or at the *Feast of Trumpets*; all of them preceding that of *Tabernacles*: For (a) all the Families of the Earth must be blessed in the Seed of *Abraham*, which is one, even *Christ*, and not only a few, or a select Part of Mankind.

Through these mystic Generations of *Israel* (who bear a spiritual Character under the

(a) Gen. xii. 3.—xxviii. 14.

this Solemnity. All this seems designed for the greater Knowledge of the Redemption, and of the Lord, spoken of by the Prophets for the *last Days*, and *latter Day*, as the Feast of *Tabernacles* was itself placed in the *last Days*, or Month of the *sacred Year*. Our blessed Lord appears to refer to this Feast, according to the spiritual and evangelical Completion it must one Time have, when he tells the Jews, for *I say unto you*, || *ye shall not see me henceforth, till ye say, BLESSED is HE that COMETH in the NAME of the LORD*: Which was the same Blessing pronounced over him on his entering *Jerusalem*; and which is a Pledge and Pattern of the Voices of the Peoples, Nations, Kindreds, and Tongues, which cry *Saviour unto our God, and unto the Lamb*; and which are distinct from the hundred, forty and four thousand, whose Glory and Happiness is greater and peculiar to themselves.

|| Matt. xxiii. 39.

the Figure) must the perpetual Offering of the Flesh and Blood of the Lamb pass on, who is Meat and Drink for all Peoples and Tongues, until every one has eaten and drank to his Salvation. Through these Generations must the Lamb and his everlasting Fire burn Day and Night, till (b) *all Things* are subdued unto him; till all are made to live again in him; till *Death*, the last *Enemy* to be destroyed, shall be \* swallowed up in the (c) *Victory* of Life eternal.

The first Participation of the Blood of the Lamb, both under the Law, and un-

M 3 der

(b) I. Cor. xv. 8. Phil. iii. 21. (c) Hos. xiii. 14. Zech. ix. 11. I. Tim. iv. 10. I. Cor. xv. 26—54, 55, 56, 57.

\* *Death* in Scripture is *always* mentioned simply, and without any Adjunct of spiritual and eternal, the Invention of Men, until *John* reveals the *second Death*, which will have Power over all, who obtain not Part in the † *first Resurrection*; by which last Expression we are taught another Mystery of the Kingdom of Christ, that there will be a *second Resurrection*. The *second Death* is the *Time* and *Place* of future Punishments in the *Lake of Fire*, wherein *great* and *small*, and

† Rev. xx. 6.

der the Gospel, was at the Feast of *Pas-*  
*over*, in the Month *Abib*, of first ripe  
Fruits, and the Head of the *sacred Year*:  
It flowed every Day under the Figure to the  
Feast of *Tabernacles*, the last Festival in the  
sacred Year of seven Months. Beyond  
which great and concluding Solemnity, no  
Figure or Shadow appears in the Law, but  
the *sabbatical Years*, and the *Jubile*, which  
bear a peculiar Meaning, as *Types* of *seven*  
Periods for redeeming all the Creation into  
the (*d*) *Liberty* of the *Glory* of the *Sons*  
of *God*; into the State of the (*e*) *Sea* like  
*Crystal*, mingled with *Fire* in all the *minima*  
*Puncta*, before the *Throne* and *Face* of *God*:  
In which great and bright Mirror, the  
Wonders of his infinite Intellect and Mind  
are

(*d*) Rom. viii. 21.      (*e*) Rev. xv. 2.

and † *Death* and *Hell* were cast, to be destroyed in  
that Furnace of God's Wrath: For as Stripes will be  
§ few or many, according to the Words of our Lord,  
and according to the plain Character of Mankind,  
where Vices and Crimes appear in different Degrees of  
Malignity: These Stripes must regard *Duration*, what-  
ever that be, and which is distinguished by *Ages of Ages*,  
in this Book of the beloved Prophet and Disciple.

† Rev. xx. 12, 13, 14.

§ Luke xii. 47, 48.

are to be seen, in Height and Depth, in Length and Breadth of Visions and Ideas, beyond any Conception that the Heart of Man can now form.

The *seventy Bullocks* are the *Figures* of the *seventy Peoples* which must be slain in their Day of the Gospel-feast of *Tabernacles*, and whose Blood must be mingled with the Blood of *(f) seven Times fourteen Lambs* offered; to denote the *multiplying of Christ's Blood*, when his holy Essence will eat up, and consume the fallen Blood of Man, as a devouring Fire, into Victory and Glory: For here again, will the Lamb appear as *Ariel*, the Lion of the Lord, to tear the Heart, and rend the Flesh and break the Bones of all the unregenerate and unredeemed in Pieces, that he may begin his other Work of building up, of healing and quickening what has been killed and destroyed. This Transaction will be the *(g) great Day of the Wrath of the Lamb*, dreadful beyond Description, while he operates as a Fire of Holiness and Love, on impure and wicked Minds, so as

to cleanse and purify them from Filthiness of Flesh and Spirit, contracted by long Customs and Habit of Sinning : This will be the \* great (*b*) Day of JEZREEL, or as the Word imports, of the Seed or Sons of God.

The

(*b*) Hos. i. 11.

\* A very ingenious Writer on the Numbers of Daniel and John, has endeavoured to prove, that the Year 1764 is one of the most remarkable Epochas in History. As to my own Opinion, I make no doubt of our standing under a very extraordinary Period of Time, both from the View of the Feasts of the Law, and from the Age of the World. The next Feast after Pentecost (which has had only a partial Completion in a First-fruits of the Gentiles) will be that of Trumpets, in the first Day of the Gospel-seventh Month ; and to this we are approaching. According to the mystical Way of reckoning the seven Days of the Week for seven thousand Years, so anciently understood by the Jews, we stand now in the sixth Day of the Week, and have passed beyond three Parts out of four of this Day. Now, Christ suffered on this Day under the Law ; and his Water and Blood came out and flowed down upon him who pierced him, some Time after Three of the Clock in the Afternoon, or between the Evenings of that Day. This appears to be a strong Promise of a greater Effusion of his blessed Water and Blood on his Enemies that pierced him. His bitterest Enemies are undoubtedly the Jews to this Day ; and they are said to have pierced him, though

The next Injunction was, at the Door of the Tabernacle of the Congregation. Exod. xxix. 42. This is called the Door of the Con-

though the Wound was probably given by the Spear of a Roman Soldier, a Gentile. Now, by such a Descent as at Pentecost, can Christ only be known to come, not only with Water, but with Water and Blood, and with Fire, to take Vengeance of his Enemies, in the Gospel-sense of Vengeance, or of killing the carnal Mind and natural Man, the Enmity against God. We are now, as it has been before observed, passed beyond three Portions of the sixth Day, as the Year 766 makes sixteen Years more than three Parts of one thousand Years. If then, the Time of Christ's shedding his Water and Blood in the Evening of the sixth Day, be admitted as a Figure and Pledge of greater Time, or the mystic Day of the Jewish Church, consisting of one thousand Years which I am led to declare as a Figure of the greater Effusion of his blessed Water and Blood on his worst Enemy, the Jewish People, and on the Gentiles. This Period is in all Appearance near: The Evangelical Time of celebrating the Feast of Trumpets approaches. The † Writer before mentioned, in his learned Work lately published, supposes, that the Conversion of the Jews (if I mistake not) will happen between this Time, and the Year 1780. In this low Ebb of true Gospel and Christian Life and Manners, we have all Reason to pray earnestly for so glorious an Event.

† The Rev. Mr. Burton on the Numbers of Daniel and John, p. 350.

Congregation, because it was the typical Entrance for the whole People, into that Court of the Temple, which was the Figure of another Temple above. In confining the continual Ascension of the Lamb to the *Door* of the *Congregation*, a spiritual Lesson is taught, that no Sinner, no Man of *Adam's divided Essences* and *fallen Image*, can pass into Heaven, the true Temple, but through the Power, and by the Mediation of the Lamb, that is, of *Christ*. With a View to this most assured Truth (as all the Sacrifices for Sins and Trespasses, which represented the Sinners themselves, passed through this Door, to be offered up and consumed by the Lamb into his perpetual Fire,) our Lord calls himself the *(i) Door through which if any Man enter, he shall go in and out, and find Pasture.* Under the Temple of *Solomon*, the Door into this typical House was *(k) double, and full of Cherubim and Palm Trees:* And the *Cherubim* had two Faces, that of a *man* and a *Woman*, to support the Testimony of the first Truth, that no Man can enter the true Temple, till he be made

(i) John x. 1, 7, 9.

(k) Kings vi. 35.

as *Adam* was, (*l*) *Male and Female* in one Name, Nature and Person; and which is referred to by the Apostle, where he speaks this Mystery of (*m*) *Christ* making in *himself*, of *twain*, *one new Man*, so *making Peace*. This is the (*n*) *Brother and Sister*, in the *Canticles*; the *Bridegroom* and *Bride* in *one*; And in the Foretastes of being one Spirit and Body in the Lord, *David* speaks, (*o*) *My Soul longeth, yea, fainteth for the Courts of the Lord: My Heart and my Flesh crieth out for the LIVING GOD.* And St. *John*, who knew the Secrets of his Master's Kingdom, almost concludes the Book of his peculiar Revelations with this Image and Character; the (*p*) *SPIRIT* and the *BRIDE* say, *Come*. Now, Christ is the Door to the Temple of Heaven (which as well as the (*q*) *Veil of Blue, Crimson, Purple, and fine Linen*, was full of *Cherubim*,) because he alone revives and regenerates the Breach of *Adam's Side*, from the *Water and Blood* of *his own Side*, without which no true and perfect

- (*l*) Gen. i. 27.—v. 1, 2.      (*m*) Eph. ii. 15.  
 (*n*) Cant. iv. 9, 10, 12.—v. 1, 2.—viii. 1.      (*o*) Ps. lxxxiv. 2.      (*p*) Rev. xxii. 17.      (*q*) II. Chron. iii. 14.

perfect Image of God can exist, and no Entrance be opened into Heaven. And, as there was but one Door for all the People into that Court, and to that Altar of the Lord, so this Circumstance proclaimed these two evangelical Truths, that Christ alone has the Keys of his Father's House; and that he also will open the Door for the Congregation, as well as for the Priests; who under the Law were only Types and Figures of the First-born, though they themselves seldom attained the spiritual Primogeniture, if we may judge of their Character from the frequent and severe Testimony of the Prophets against them. The Place is called before *Jehovah*, or the Faces of the Lord: First, because the Lord had appointed his *typical Throne of Fire* on the first Altar of Brass, though his *inmost* Faces or Glories were figured by the Holy Place, and the Holy of Holies. Secondly, because as the Lord exhibited in a Figure a Feast on the Flesh and Blood of the Lamb, and on the Bread and Wine of the outer Canaan, diffused in a continual Cloud; so did he by this Figure assure the true Believers (whose Eyes saw the

the (r) *wonderful Things of the Law*) that they should receive the spiritual Meat and Drink, which only could give Life under the Law and under the Gospel: For, if God did not work his Wonders in our Flesh, the *Bed* and *Earth* for a *diviner Seed* and a *divine Body*, we must die in our Sins, and be *naked*, unclothed from *all Body*, when the earthly House of our Tabernacle is dissolved by Death: Nor could we be (s) *clothed upon* with the *House* from *Heaven*, though we groaned and sighed for it Day and Night, as the Apostle did, if this be only attainable in a Resurrection near two thousand Years distant from St. Paul's Wish and Time. However, this is one great Truth, that whoever obtain not the *White Raiment* in this Life, the fine \* *Li-*

*nen,*

(r) Pt. cxix. 18. (s) II. Cor. v. 2—5.

\* The † *fine Linen* is the *Righteousness* of the *Saints*, or their *Justifications*; and so it is, because it proves that they are clothed with spiritual Bodies of Light, figured by the fine White Linen of the sacerdotal Garments under the Law; nor has it any Regard to that

† Rev. xix. 8.

*new, or spiritual Body from the true Aaron, our Lord Jesus, they must lose the FIRST RESURRECTION, and fall under the Power of the SECOND DEATH.*

*Before the FACES of the LORD, where I will meet with thee there, and speak unto thee.* Exod. xxix. 43. The Lord met his People at the Door, and always spoke to them in the *Figure*, out of the *perpetual Fire*, burning on the brazen Altar : This was the *typical Voice of Jehovah* in the *daily*

that fond Conceit of the *imputed Righteousness of Christ*, And in this Place we will introduce the Sentiment of Dr. Doddridge in his *Family Expositor*, Vol. VI. 576. The Righteous Acts of the Saints ; so *dikaiomata*, evidently signifies ; and, therefore, though I make no Doubt, but it is with Regard to the Obedience and Righteousness of the Son of God, that all *our righteous Acts* are accepted before God, and have accordingly referred to this Doctrine in the Paraphrase ; yet I can not suppose, that these Words have that Reference which some have imagined, to the Imputation of his Righteousness to us. And I hope Christian Divines will have the Courage to speak with the Scripture, even though it should be at the Expence of their Reputation for Orthodoxy with some, who profess, nevertheless, to make the *Scripture their Standard*. Righteous Acts, however, are Justifications, and for the Reasons given at the Beginning of this Note.

daily Lesson from the Feast on the Lamb, and on the Meat and Drink-offering : And this Way of teaching heavenly Truths, tends naturally to make deeper Impressions on Man, as a visible Action and Shadow of outward Rites, representing spiritual Things, in all the Solemnity and Dignity of a regular Service, than so many Words, only describing the same Truths, could be supposed to have. The Fault of the Jews was their vain Confidence and Boast in the external Rites, the Figures of spiritual Things ; and yet the *Letter* never gave any Ground for this Error and Delusion, but was as clear, and striking a Declaration of better Objects, as the Powers and Virtues of the heavenly World could be, in Part, represented by those of this lower Creation. But (*t*) the whole Law considered in itself, was an *Ordinance of weak and poor Elements* : For what Good could the *Water* of the *Laver* confer, more than common Water in the Wells or Rivers ? What Benefit could the Sight of the Lamb, and of preparing his Flesh in the Fire, and of pouring his Blood into the Horns, or about the

Horns

(*t*) Gal. iv. 9.

Horns of the Altar, bestow on the Priests who performed, or on the People who might view such Rites performing? What Renovation of Mind, Heart and Affections; or what Change on the Body of Death and Corruption, could the Fire of that Altar work? Or the kindling the Cloud of Incense, and the lighting up the seven Lamps in the Sanctuary? According to the Letter and Figures of the Law, it was (v) weak and unprofitable, standing only in Meats and Drinks, and divers Washings, and Justifications of the Flesh, imposed until the Time of Reformation; yet, in the Mystery, or spiritual Sense signified under these outward Services, it was a lively Exhibition, and a continual Lesson in Action, declaring great and glorious Truths, corresponding in every Part and Member, to the Pattern and Figure of the external Institution and Ministrations.

And in this Place of *Exod. xxix. 42.* the Speaking of the Lord, and his Meeting the Children of *Israël*, must be understood, as respecting the Blessings which he would give, according to the Spirit of those Rites

Rites performed daily at that Altar, and before that Door. Writers who with (x) *Ainsworth* and Others, explain this Place for the People to meet there, and worship, and to receive his Oracles, lose Sight of the spiritual Import of all the Service. For, God never in the first Place delivered his Word; or spoke from this Altar, or at this Door, but from between the Throne of the Cherubim in the Holy of Holies. Secondly, after that the Books of Moses were written, what Meeting with, or Speaking unto *Israel* was there in Times following, but on a few extraordinary Occasions, by the High Priest only, and that by *Urim* and *Tummim* from the Oracle in the *Sanctum Sanctorum*? But, consider this Passage in the Spirit to the Words, and God has always been speaking to his true *Israel*, and revealing his Son in them, in Fire and Blood, and Vapour of Smoke; he has been opening the Eyes of the few chosen, to see and understand the wonderful Things of the Law, which are also the wonderful Things of the

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Gospel,

(x) See *Ainsworth* and *Crit. Sac.* on this Verse.

Gospel, and were the very Gospel in the Figures and Veil of Shadows.

Now, as only the Flesh and Blood of Christ, the true Lamb, can bring any Man of Adam's broken Image, into the Temple of Heaven ; and as the Lord was before, as well as since our Saviour's Appearance in the Flesh, (where the Mystery was brought to full Light) communicating the spiritual Blessings ; he has been meeting and \* speaking unto Israel, and the Sons of Israel. If we confine Israel to the spiritual Sense of his Name, as it was (y) changed and explained to shew the Force of its true Meaning, Israel is my Son,

(y) Gen. xxxii. 28. Exod. iv. 22.

\* For this End, the † Gospel is said to be practised before unto Abraham ; and Christ is the true Light which enlighteneth every Man coming into the World, the first Man, and the last Man alike. But this must be done as a Mediator, for there is nothing in the Gospel, but the Knowledge of it ; and this has been revealing more or more, and will continue to be so revealed, till the Earth be § filled with the Knowledge of the Lord, as the Waters cover the Sea, in these last Days.

† Gal. iii. 8.      ‡ John i. 9.      § Isai. xi. 9.  
Dan. xii. 4.

*my First-born:* Even in this Viey the Sons of Israel are few; and the Prophet who had this Part of the Council of God revealed to him in particular, makes them to be the (z) hundred and forty and four thousand, sealed from the twelve Tribes: and these only can sing the Song of Moses and of the Lamb, and can follow him wheresoever he goeth, for they are written in the Lamb's Book of Life; and as the choice Lot, partake of all his Life and Glory. Beyond this Number, as defined by a Prophet, we have no Ground to extend the Privilege of the First-born; and to them only in a more especial Manner, the Lord may be said to speak (a) Face to Face, as a Man speaketh unto his Friend. And they will be the Mouth of God to speak unto the other Children, and will be Priests and Kings unto them; first, to purify and cleanse them, and then to reign over them, and bless them from their Thrones of Light. This Limitation of a Number, and the Election of some to this peculiar Portion and Inheritance, is the Key to unlock the

N 2                      hard

(z) Rev. vii. 4.        (a) Exod. xxxiii. 11.

hard Speeches of sacred Writ, concerning the Election of Jacob, and Reprobation and Rejection of \* Esau, and of all Men of his Temper and Incredulity, from this most happy Station.

*And*

\* This Distinction might have been understood by what the Apostle speaks in the Hebrews, ch. xi. ver. 2. *By Faith ISAAC blessed JACOB and ESAU, concerning Things to come.* This Passage would again have explained these Words, As in † *Adam all die, so even in Christ shall all be made alive:* But *every Man in his own Order: Christ, the First-fruits; afterward they who are Christ's, at his Coming.* And this Part of Scripture would have cast Light on another Place of this Apostle, in I. Tim. vi. 2, 6. *Who gave himself a RANSOM for ALL, to be testified in due Time.* And in the ivth Chapter of this Epistle, ver. 10. *We trust in the living God, who is the SAVIOUR of ALL MEN, ESPECIALLY of THEM that BELIEVE.* But the Preachers of another Doctrine, and another Gospel, shut their Eyes hard against these evident Testimonies: And they cannot flatter their own People with a Place and Name in the Lot of the few chosen, which is so much their Practice and their Interest to do. Upon the Ground of universal Redemption, the two Chapters of this Apostle, the fifth and eleventh to the Romans, can only be reconciled, as well as those Declarations of Scripture, where God threatens to punish Men in different Measures,

† I. Cor. xv. 22, 23.

And he; or it (the Tabernacle) shall be sanctified by my GLORY. Exod. xxix. 43.

The (*b*) Glory here mentioned, which was to sanctify Israel, is the Cloud of Glory, or the Pillar of Fire; and this, was a Portion of the spiritual World for the Throne and Chariot of the Lord God of Israel, and for his Son, whom he had then anointed and set upon his (*c*) holy Hill of the heavenly Sion; in which he moved, and covered them in their Journies. It is called by the same Name under the Gospel, the (*d*) GLORY, or the GLORY of the FATHER: In Revelations, it is the same as

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(b) I. Kings viii. 10. II. Isai. vi. 1, 3, 5.—lx. 1,  
2. Rev. xxi. 11. (c) Ps. ii. 6, 7. (d) Matt.  
xvi. 27.—xxiv. 30. John xvii. 5, 22. James ii. 1.  
I. Pet. iv. 14.

Measures, with Stripes *few* or *many*, and the *Jew* and *Gentile* alike, according to their moral Demerit, and wicked Actions done in the Body. For, the Scripture cannot be broke; nor can one Part destroy the Truth of another, notwithstanding no System of Divinity now current, and received by any Community of Christians, can solve the apparent Difficulties and palpable Contradictions of Sacred Writ, upon the Footing of their Doctrines, which are only the Traditions of Men.

the (e) great White Throne, the Kingdom of marvellous Light. And, as this Glory was to sanctify Israel according to the Language of the Law ; so our Lord in the Gospel declares, that he had given to his Apostles the \* GLORY, which the (f) Father had before given unto him. Thus were they sanctified by the Gift of heavenly Fire, and had a Seed of that Glory breathed into them from the Mouth of our Lord, which

soon

(e) Rev. iv. 11.—v. 12. (f) John xvii. 22, 23.

\* Cabod, + GLORIA; omnis Sephiroth vocatur Gloria, respectu proxime inferioris, unde Chochmah vocatur Gloria prima, quia haec est principium Aziluth. The Beginning of the World called Aziluth, is, where all Powers are Emanations, as Beams of Light, in the utmost Rarity and Splendor, where is no Darkness, nor Hardness in the Materiality, if I may be allowed the Expression. And this is true Philosophy ; and according to this Axiom of the ancient Knowledge of the Scriptures among the Jews, in the Presence of God, or before the Throne, St. John sees all Nature as an immense Cloud, or a Sea of Glass, mingled with Fire, from Centre to Circumference, in Height and Depth, in Length and Breadth, in every Point covered and clothed with Light, as its Garment. The Harmony between this Apostle, and the pure Cabalism, is very remarkable, and agrees almost to a Tittle.

+ Cab. Denud. Vol. I. 464.

soon ripened into a *White Cloud*, and was a *Throne of Light*, for these twelve Sons of *Israel*, carrying that *Treasure* in *earthen Vessels*; By this they became Heads and Fathers of a *divine Seed*, the (g) *Seed of the Kingdom* like unto a *Grain of Mustard-seed*, which *Christ* says, is the *smallest* of all *Seeds*, yet grows to be the greatest of *Herbs*, and becometh a *Tree*; so, the *Seed of the Kingdom* bears a *spiritual Body* of *great Dimensions*, as the *smallest Centre of Light*, the *Punctum minimum*, presses out *Rays* to the *greatest Distance*: The *smaller* the Centre, the *Compressure* is *stronger*, and the *Projection of Emanations* the *more diffuse*. By this *Gift* from *Christ*, the *Fathers* of the *evangelical Passover* were *sanctified*, and came near to *God*, and were *one* with him, as *Christ* was *one*, because they had the *spiritual Essence*, his glorious *Flesh* and *Blood*, communicated to them, which *alone* can bear and rejoice in the \* *everlasting*

## N 4

(g) Matt. xiii. 31. Mark iv. 31.

\* The *Seed of Light* + *sown* for the *Righteous*, is as other *Seeds*, before it forms the *Body*, and grows to the

*ing Fire, and the Light of the Countenance  
of the Supreme God forever.*

## The

the *Fullness* of the *Measure* of the *Stature of Christ*; and as the *Grain of Wheat*, undergoes a mystic or *invisible Death*, before it can be quickened to bring forth more Seeds. The *Punctum saliens* of our *earthly Adam*, is the same Process from a *small Beginning*, as the *Seed of God*, or of his *living Word, Jesus Christ*, is in the *heavenly Generation*. And is not this the *House* from *Heaven* which the Apostle *yearned* to be clothed with? And is it impossible, that God should create in a *Mystery*, or a *Way invisible* to the *Eye of Man*, such *Houses of Glory* in this *Life*? By the *Schechinah*, so frequent among the *Hebrew Writers*, they mean the *Pillar of Fire*, or *Cloud of Glory*, because God dwells only in such spiritual Vehicles: For which Reason, as before observed, the Prophet *John*, whose *Style* and *Images* so closely correspond with the sound Part of the *Cabalistic Doctrine*, or *Interpretation*, represents *Christ coming in the Clouds of Heaven*, which are the † *Angels*, or *Host of Heaven*; and they may be so in one Sense, because whoever obtains such a *Cloud*, is become an *Angel*. The *Cloud* under the *Law* was † *extraordinary* and *miraculous*, and no *Figure*, but the *real Throne* of the *Lord*, and of his *Lamb* then in the *Glory*; though it has been increasing, and will increase, as the *Body* of *Glory* for the *Life-creating Spirit of Christ*, till as the Prophet declares, the § *Fullness of the Earth be his Glory*,

† *Lotman's Essay on the Schechinah*, p. 161. † *Buxtorf. Exercit. Sac.* 112, 115, 116. § *Isai. vi. 3.*

The Subject now leads us to the Explanation of another eminent Branch of the daily Service, which consisted in the trimming and lighting the seven Lamps, as these were always to be burning in the Sanctuary.

*Glory, or his Glory be the Purity of the Earth, that is to fill all in all.*

I shall subjoin a fine Passage from a spiritual Writer, the Hon. Archibald Campbell, in his Essay on the *Holy Eucharist*. “The re-implanted Image of God in us must grow and increase gradually; or by Stages or Degrees, by a Process, and receive Strength, and be brought to Maturity and Perfection gradually, by an Influx, and an impressing of the Rays, and benign Influences of the divine LIGHT and SCHECHINAH upon it, which cometh to us, shines upon us, and pierceth us, by the alone Purchase, and through the Merits of Jesus Christ, and by the Operation of the Holy Ghost only,” p. 315. Here is the re-implanted Image of God in every one of the Posterity of fallen Man that cometh into the World according to what we were at the Beginning in Adam at his first Creation, Gen. i. 26. But that now it is only a Seed sown, and that Seed is the Logos, Matt. xiii. 18. which is but a Grain of Mustard-seed. And this Seed must grow up to Maturity and Perfection by Stages, until it arrive at the full Stature of a Man in Christ. The Plot of the whole Gospel Economy is to bring this to Maturity and Perfection.—This Essay casts great Light on the true End of the Sacrament, and is a very valuable Performance.

*or first holy Place.* The Order for this Work is contained in Exod. xxvii. 20, 21. *And thou shalt command the SONS of ISRAEL, that they take unto thee pure Oil of Olive beaten, for the LIGHT, that they may make the LAMP to ascend CONTINUALLY: In the Tent of the Congregation without the Veil, which is before the TESTIMONY, shall AARON and his SONS order it from the EVENING unto the MORNING before the FACES of JEHOVAH: A Statute forever (Heb. an Age) in your Generations, on Behalf of the SONS of ISRAEL.*

In Leviticus, chap. xxiv. 1—4. *And the LORD spake unto Moses, saying, Command the Children, that they bring unto thee pure Oil of Olive beaten, for the LIGHT, to cause the LAMPS to burn CONTINUALLY: He (Aaron) shall order the Lamps upon the pure Candlestick before the LORD continually.*

This Figure, as an illustrious Part of the continual Service, must be considered in the several Circumstances, which will reflect Light on each other.

First, In the Matter, which was to be *pure Gold*, we have a *Figure* and *Pattern* of that

that *heavenly Body or Substance*, (or by whatever Name it be distinguished,) of which the true Temple or spiritual Body will consist; and which *Iesus Christ* buildeth in his Saints, after the Form of his own glorious Body; and by his own Almighty Power derives from himself, and (*b*) *his own Things*: For such only can bear the eternal *Lights* of the *inmost Heavens*, and never wear out and be consumed, but be preserved in immortal Strength, Beauty, and Splendor. For, our Bodies under the Fall (which receive the *solar Light* and the Modifications of his Rays through the different Channels of the *seven Planets*, derived to us,) these weak Vessels soon wax old and decay, by the *perpetual Action* of the *Light* and *Heat* upon the *Water* and *Blood* of our earthly *House* and Tabernacle.

Upon

\* Light itself is as much a Body, Matter, and Substance, as Stone, or the hardest Metal, however its Tenuity be exalted by numberless Degrees, above the dense, gross, and compact Form of the other. By spiritual Body the Apostle understands spiritual Substance, without any Regard to the Form or Figure, of which Scripture is silent.

(*b*) John xvi. 14.

Upon this Account, Man is not now the *Image of God*, nor fit for his Temple and Presence, until *Jesus Christ* has begotten his Flesh into Man, which is as the *Vessel of Gold*\* under the *Figure*, most expansive, continuous,

\* For this Cause, and as corresponding to the Figures of the Law, the Prophet *John* represents the Streets of the *New Jerusalem* as formed of *pure Gold*; that is, of Matter purified by the Fire of Heaven from all Mixture, and expanded to the utmost Rarity and Tenuity, by the Operation of this great Agent; because all *Dilatation* and *Expansion* depend on *Heat*, and all *Contraction*, *Afstriction*, and *Compaction*, are effected by its Opposite, *Cold*. In another Place, we are told that the † *City* was *pure Gold*, like unto *clear Glass*; and the *Street* was *pure Gold*, as *transparent Glass*. This is the same State of Nature and Creation restored and redeemed, as the ‡ *Sea of Glass* like unto *Crystal*, mingled with *Fire*, before the *Throne of God* and the *Lamb*: and that mysterious Principle and Agency of Fire, which redeems the Creation out of Darkness and Density, out of Hardness and Constriction, into that *lucid Form*, and immeasurable Extension, must remain forever united and active, to preserve it in that transparent, open and pervious Condition, which the Apostle *Paul* calls the § *Liberty of the Glory of the Sons of God*; into which State the whole *Creation* shall be finally delivered from the *Bondage of Corruption*.

+ Rev. xxi. 18---21.      † Rev. iv. 6.      § Rom.  
viii. 19---22.

continuous, durable, and undestructible by Fire. It is the highest Degree of spirituality that Body or Matter is capable of in Heaven. On this Ground, the Candlestick was made of Gold, because it figured that State of Matter in its greatest spirituality; beyond which, no Change is effected, or wanted: And such Sons of God who are clothed upon, or embodied in this incorruptible Substance, can only bear the Presence of God, and rejoice with Joy unspeakable in the (*i*) eternal Light of his Countenance. In this Sense of transmuting and renewing Corruption and Mortality, that is, corruptible and dissoluble Elements, into Incorruption and Immortality, that is, into such a State, as Death and Curse shall never enter. In this Sense of the Restoration of all Things to their primordial Purity and Glory, before the Fall of Lucifer brought Babel, Confusion, into the Works of the Lord God, the evangelical Prophet speaks in the Name of the Lord: For (*k*) Brass I will bring Gold, and for Iron I will bring Silver; and for Wood Brass, and for

Stones

*Stones Iron.* Beyond that of Gold, there is no Change by the all-powerful Fire of our Lord, the true High-priest, for then the *visible Creation* is redeemed into ~~its~~ highest Perfection.

: Secondly, it was appointed unto Aaron and his Sons only, to keep these Lamps continually burning before the Faces of the Lord. Exod. xxvii. 21.

Now, as Aaron was a *Figure* of another High-priest, and his Sons too were Figures of the Seed, or Children of that great Priest to come: As they alone who came forth from the *Loinis* of Aaron, could perform this Ministry in the *typical* Temple; so none who are not born from the (l) *Spirit* and *Water* and *Blood* of Jesus Christ, who has the *Bride*, the *Mother* of *heavenly Flesh*, the *living Substance* to form Bodies, Clouds or Garments of Immortality, as they are called by these different Names; none but such, have these Lamps kindled and burning in the *new Man*, bearing (m) *his spiritual House* within the *outer Man* of the *Sin and Curse*.

In

(l) John iii. 5. Eph. v. 26. Tit. iii. 5. : (m)  
I. Pet. ii. 5. I. Cor. iii. 16. Eph. ii. 21, 22.

In this View, Jesus Christ is the Son, the *(n)* Male or strong Man : And his first-born Sons are Kings and Priests, by whom and in whom the seven Spirits are always preserved, and multiplied for the Salvation of the other Children, or latter-born. For under the Law, whatever was performed by the Priests upon the two Altars of Brass and Gold, was understood to be for the Congregation, as in the Council of God, and in the Dispensation of the Fulness of Time, it will be finally brought to pass.

Our Lord, to shew the Pattern and Truth of his Power in the heavenly Generation, for all Ages of his Church to receive and believe ; he breathed on his Disciples, and gave them the Holy Spirit : Then were they *(o)* born of God, and out of the Mouth of God, which is an Expression so frequent among the ancient Jews. This is that very Birth, which he speaks of to Nicodemus, and which he compares to the *(p)* Wind, as a Figure of his own all-powerful and universal Breath : The Wind bloweth where it listeth.

*(n)* Rev. xii. 5.      *(o)* John i. 13.      *(p)* John iii. 8.

stb where it lyfeth; and thou hearest the Sound  
thereof, and canst not tell whence it cometh  
and whither it goeth: so is every one that is  
**BORN OR BEGOTTEN OF THE SPIRIT.** And  
is this Generation less true and real, be-  
cause it is invisible and spiritual? Is such a  
Power too great for God? If not, why is  
it disputed, when the Scripture delivereth  
this Truth in such plain Words? Does the  
false Representation of it destroy the Truth;  
or false Pretences to the Birth from above,  
make void the Declaration of God? Let  
God be true, and *every Man a Liar*, - rather  
than contradict his infallible Wisdom and  
Word. They who have not the Blessing  
will no doubt dispute against it: They who  
have not the *White Stone* given by Christ,  
and in the Stone a (q) new Name written  
which *no Man knoweth*, but he that *re-  
ceiveth it*: All such to justify their own  
State and Condition, will explain away  
these fundamental Truths into a Figure  
and Metaphor; into Allusions and Refe-  
rences to *Heathenish Customs and Practices*:  
And will be just wise and prudent enough,  
to

to deceive themselves, and those that hear their empty Declamations, and florid Harangues. . . But to return : The Apostles were the *first Fathers*, by whose Word and Breath, this \* *sevenfold Light* was begot.

## O

ten

\* Some Reasons given by the learned, shall be adduced; which will prove how insufficient mere human *Studia* is for prophesying, that is, opening the spiritual Sense of the Law and Prophets. *Lamy de Tabernaculo*, p. 387. says, That it was instituted, lest the Tabernacle and Temple might want Light, as both were impervious to the Light of the Sun, except by the opening of the Door. In another Place, p. 380. *Itaque sine Luciferis tenebræ, quod non decebat, occupassent Tabernaculum Dei, qui dicitur inhabitare Lucem inaccessibilem.* What a Reason is this for the House of God ? It was the very opposite, namely, to point out, that the true Temple, of which the other was the Figure, never was without the seven Spirits received from the Throne and Face of God. Dr. Jennings in his Lectures, lately published on *Godwin's Moses and Aaron*, speaking on the Candlestick, tells us, that it was almost as well as ornamental Piece of Furniture, in a Room that had no Windows. + *Van Til de Oeconomia Tabernaculi*, reasons in the same Manner : In Sanctissimo illo Loco Lumen deesse non debuit. Wherefore then only *seven Lights*? Or why not Windows in Abundance, as in the other Part of the Temple

+ *Antiq. Jud. ab Ugolino. Vol. viii. 35.*

ten into such, as God chose for this Portion and Number of his First-born. And as it could not be, under the Law, a *typical* Temple, without the *seven Lamps* burning continually before the Throne below; so can no Man be built up, in the Words of the Apostle, taken from the Law of the Figures, a (*r*) *spiritual House*, and *living Stones* through the *Holy Spirit*, unless he bears the *seven Spirits* burning in the *Holy Place*

(*r*) I. Peter ii. 5.

Temple under Solomon? The mystical Application of the Lamps and Oil may be seen in Willet's Sixfold Commentary on *Exod.* xxiv. p. 519. where the fanciful Conjectures of mere Learning, without the Light of Grace, are displayed at large. "By the Light we understand the Word of God, which the Prophet David saith, is a Lanthorn to the Feet. *Pellargus*, *Augustine* thus applieth all together: By the Tabernacle, he understandeth the World: *Lucernæ Ascensio*, *Verbi est Incarnatio*; *Candelabrum Crucis Lignum*; *Lucerna in Candelabro lucens*, *Christus in Cruce pendens*; the Lighting of the Lamp, is the Incarnation of the World; the Candlestick is the Cross; the Lamp giving Light in the Candlestick, is Christ hanging upon the Cross. *August.* super Verba Christi. *Matt.* v. *Tom.* 6. More absurd Interpretations were never crowded together in so few Words. They, however, confute themselves.

Place of the *House of God*, that is, the heavenly Body of the *new Man*. All confess that it must be so hereafter, in the Day of Judgment, and of being formed into the Likeness and Image of *Jesus Christ*. But in what Manner could the continual Preservation of the Lights be *daily* performed under the Law, as a Figure, if the Antitype, the Truth and Spirit to the Shadow, were not to be as *perpetually* fulfilled by *Christ*, the *one Priest over all*, in such at least to whom he gives the (*s*) *new Heart*, and within whom he puts the *new Spirit*? Now, we are told also, that under the Law, the Lamps were cleaning and lighting up to five, while the *Blood of the Lamb*, was pouring into the four Horns of the square Altar, and sprinkling round the Sides thereof, when the Priest paused a (*t*) *little While*, till the sprinkling of the Blood was finished, and then he lighted up the two last Lamps. In this beautiful Figure, what a clear Evidence was daily given, that *only* by Means of the true Lamb, can the everlasting Lights be re-kindled in

Man, from the FATHER of LIGHTS, in  
the new House of GLORY ? In Support of  
this principal Truth of the whole Gospel,  
our Lord affirms, (u) " Verily, Verily, I  
say unto you, except ye eat the Flesh  
of the Son of Man, and drink his Blood  
ye have no Life abiding in you." Who-  
soever eateth MY FLESH, and drinketh MY  
BLOOD, hath ETERNAL LIFE, and I will  
raise him up in the LAST DAY. For my  
Flesh is MEAT indeed, and my Blood is  
DRINK indeed: He that eateth my Flesh,  
and drinketh my Blood, dwelleth in me, and  
I in him. The Ground of these Words  
is, because the new Temple and House for  
God to dwell in Man again, could not be  
built, according to the Figure of the Law;  
to which he refers; that no Power of his  
heavenly Priesthood and Kingdom could be  
exercised in the Sanctuary and Tabernacle  
of the new Creation in Gbriit, but in Vir-  
tue of that true Altar on high, from which  
the Lamb of God is communicating him-  
self, his spiritual Flesh and Blood, Day and  
Night, unto his People, as he did in the  
*Figure,*

(u) John vi. 53, 54, 55, 56.

Figure, show this Mystery before under Moses. If Christ then be not exercised in quickening the true Lights of Heaven in his Sons, begotten of God through his (x) Breath and Spirit, every where all-powerful, and present to work, as the Earth worketh; What Agreement, what Correspondence would there be in this Branch of the Service and Ministry of the Law with the Dispensation of the Gospel? But we may be assured of this, that his *Ministration of Life* is much more glorious than the *Ministration of Death and Condemnation*; and that it is always fulfilling, and Day and Night realizing itself in all such who are to be saved from the (y) *Wrath to come*, that is, from the (z) *second Death*, over whom it will have no Power. For these have their *White Raiment*; these have their *Lamps ready and burning*, as the *Virgins and Brides prepared for the (a) MARRIAGE of the LAMB*; the (b) *BRIDEGROOM OF ALL*.

## O 3.      Thirdly,

- (x) John i. 13.—iii. 8.—xx. 22.      (y) Matt. iii. 7.      Rom. ii. 5.      Rev. vi. 17.      (z) Rev. xx. 6.  
 (a) Rev. xix. 9.      (b) Matt. xxv. 5.      John iii. 29.

Thirdly, The Time of performing this Ministry of the Lamps, must be considered, as connecting it with the Lamb, and with the Sprinkling and Effusion of his Blood, because every Work done in the first holy Place, was in Consequence and in Virtue of the Lamb, always present on the outer Altar in the great Court.

Aaron (*c*) and his Sons shall order it from the Evening until the Morning. Exodus xxvii. 20, 21.

It is sufficiently clear, that the Lamps were to be burning continually before the Lord, though the Time of lighting them had been confined to the Evening; which, however, was not the Case; but it appears, that another Time was also fixed for this Service, not only respecting the Morning, but also the Order of performing it, when he burned Incense: So that by these Institutions, all the Parts of this typical Service were continual in the Mystery, though executed in the Figure at the appointed Seasons of the Evening and Morning, which included

(c) Numb. viii. 1-4. Exod. xxv. 37.-xxx. 7, 8, 9.

included all Time, or the whole Day.\* Thus it is commanded:—(d) AARON shall burn thereon INCENSE of sweet Spices EVERY MORNING; when he dresseth the Lamps, he shall burn it. And when AARON causeth

O 4

\* The Order of the Daily Service is described thus: The cleansing of the inner Altar (of Incense) preceded the trimming of the five Lamps; the preparing of the five Lamps was before the Blood of the daily Sacrifice; and the Blood of the daily Sacrifice was before the lighting the two last Lamps; and the two last Lamps were lighted before the burning of the Incense. This is the Order drawn from the *Babylonian Talmud*, in *Ioma*. c. iii. fol. 33. See *Ainsworth* on *Exod.*: xxvii. 20, 21. We find the same Order in *Ugolini* Dissert. de Candelabro, in *Antiq. Jud.* Vol. II. 162. 1059. *Præparatio quinque Lucernarum præcedebat Sanguinem Sacrificii jugis*; & *Sanguis præcedebat Præparacionem duarum Lucernarum*; & *Præparatio duarum Lucernarum præcedebat Suffitum*; & *Suffitus Membra*, & *Membra Munus*, & *Munus Crustula*, & *Crustula Libamina*. This Succession of the various Parts of the daily Service is confirmed by most, and appears true; and where the Jews have no Interest in falsifying or obscuring their Rites, they may be admitted as faithful Witnesses. This Order of the Ministry must have been first taught by *Moses* and *Aaron*, and then continued on by Custom and Practice.

(d) *Exod.* xxx. 7, 8. *Heb.* In the Morning, in the Morning.

*The Lamb do ascend between the two Evening-  
asces; he shall burn it : As (e) continual  
Incense before the Lord, throughout your  
Generations.*

Now Christ alone answereth to the Figure of Aaron ; and the great Ministry of this High-priest is, to renew in Man the House of Glory, the Dwelling-place of Jehovah, by regenerating him into the \* Form of his Body of Glory. The Injunction to begin from the Evening, and to light them at that Time, explains that Gospel-Truth which St. John proclaims as the Root and Beginning of all Life and Salvation.

“ In

(e) *Hab. Incense of Continuation.*

St. Paul distinguishes the heavenly Vehicle from the earthly Tabernacle, by the Names of God's † Building, and the House from Heaven ; and those Words, “ Though our outward Man perish, yet the inward Man is renewed Day by Day,” are thus well expounded by Dr. H. More, ‡ “ Though his earthly Body were in a perishing and decaying Condition, yet his spiritual and heavenly Body got Strength, and flourished every Day more and more.” Hartley's Millennium, p. 20, which contains much true and excellent Interpretation of the Gospel.

† II. Cor. iv. 16. ‡ Mystery of Godliness, ch. vii.

" In (s)him was Life, and the Life was  
 " the Light of Men." And the Light  
 shineth in Darkness, and the Darkness  
 comprehended it not. That was the true  
 LIGHT which lighteth every MAN coming  
 into the World. It is our Darkness, the First  
 Root and CENTRE of our Spirits, in an  
 anguishing and painful State, seeking  
 the true Light, lost in Adam's Sin, into  
 which the Light of Life shineth, and few  
 comprehend, or lay hold of it: For this  
 Darkness by Nature now only unites itself  
 to the solar Light, and its sweet Tincture  
 and Power, which is falsely conceived to  
 be the true and living Light for the fierce,  
 hungry Source of our Soul or Spirit, to im-  
 bibe and possess. Though this be \* strong

Meat,

(f) John i. 4, 5, 9.

\* If Milk + be for Babes in the Apostle's Judgment, will they become Men, and fit for strong Meat, by being always fed on the same Diet? Will the Minds of Children be improved and enlarged in Knowledge, by confining them to the same Books, Subjects and Ideas? And how shall strong Meat, which belongeth to those of full Age, be given at all, if there be no Teacher? And how can there be a Teacher, if the Meat he mi-  
 nisters

+ I. Cor. iii. 2.

Meat, and fit for the Strong; it is the Truth and Ground of that *first Law* which was to light the seven Lamps in the Evening, and to keep them continually burning, as a Figure and Shadow of that Mystery of the Gospel wrought by *Jesus Christ*, who re-kindleth the seven Lights perished and dead in *Adam*; and with these Lights, he giveth the golden Vessel, that is, the Substance of the heavenly Image and Temple which alone can bear the Energy and Power of these Spirits from the Face of JEHOVAH. For this End also, the Lamps looked toward

Milk, be murmured at and rejected by the many who have need of Milk only, instead of being received in Silence and Patience? Ought Children who think and do as Children, to prevent the Understandings of those of riper Age, from applying to Subjects beyond the Line and Sphere of the others Comprehension? Shall they, therefore, who are *dull* in bearing & Truths which others may yet be capable of receiving, hinder the greater Light and Knowledge of their Elders? As this Conduct would be most unreasonable; so is it also to limit and circumscribe the Spirit of prophesying, or interpreting the Scripture to the Measure and Standard of any Church, or System, unless where absolute *Infallibility* is pretended, and sits in the Chair of supreme Illumination.

toward the middle Lamp, which was bent toward the *Holy of Holies*: This was called the (g) *Western Lamp*, denoting, that it received all its Lights from the *innermost Holy*, though in the Figure it was lighted by the Priests, and its Place was before the *Throne or Faces of the Lord*.

The Design of this Position was, to teach the Believers in the Mysteries of his Kingdom what our Lord has taught, and yet concealed from the *Wise and Prudent*, that he is the *universal Bridegroom*, the *one Sun* of the *Light of Life* who can alone fill his *Virgins, his Brides*, with that Fulness which he is ever receiving from the *Father of Lights*. Upon this Ground our Lord reveals himself to his beloved Servant under the *Image of the Law*, walking among the (b) *seven golden Candlesticks*, such as he had lighted, and whose Lights he was preserving and nourishing from himself, and moving in the Midst of his Brides. For it will not take any thing from the spiritual Sense of this Figure, that the *seven Candlesticks*

(g) *Lamy de Tabern.* p. 383. (b) *Rev. i. 12,*  
13.

the sticks are said to be the (i) *seven Churches* or *Congregations* in *Aisa*; because no one can be born of God, nor be an Habitation and Temple for him to dwell in; consequently not of his Congregation or Church of *Icraet*, unless he have that (k) *implanted*, or *ingenerated* by *Grace*, or free Favour, which answers to the Temple, as the Habitation of God in the Figure. The whole Force and Testimony of this Passage, is to declare; that the true High-priest has a peculiar People, gathered from *seven Congregations*, in whom he is building the new Temple, and the *holy Places* of that *spiritual House* which correspond to the \* Figures;

(i) Rev. i. 20. (k) See the Hon. Archibald Campbell's Essay on the Holy Eucharist, p. 315.

\* The spiritual Jews call the Candlestick + *Bathsheba, Daughter of seven Lights*: This is the King's Daughter, spoken of in the Psalms. And on the same Account, the Jews call the first *holy Place* of the Temple, the *Daughter of God*; and said that the *Face* of the *Cherub on the rich Veil*, dividing the *two Holies*, was the *Face* of a *Woman*; and the *Face* inward upon the same Tapestry and embroidered Work, toward the

+ Schoetgenii Hor. Heb. & Talm. Vol. II. 478.

gures, where the Place of § meeting them again is found, and of dwelling forever in the Tabernacles of Jacob.

In

§ The Tabernacle of the Congregation in *Exod. xxvii. ver. 21.* is translated by *Junius*, *Tabernaculum Conventus*: The Tabernacle of Appointment by *Vatablus*; as the Lord himself giveth the Sense of the Word in *Exod. xxv. 22.* Where I will meet with thee. *Willer's Sixfold Commentary on Exod.* p. 519.

*Holy of Holies*, was the *Face of a Man*: This is a great Truth in the Lord, and the \* *Wisdom* which the Apostle speaks among them that are perfect, the *Wisdom of God* in a *Mystery*, even that *Mystery*, where *Christ* makes in himself, of *twain*, † *one new Man*, so making *Peace*. And to this Figure of the Veil, and the *Cherubim* inwoven, the Prophet *Ezakiel* speaks in chap. xli. 18. And the *Cherub* had *two Faces*. The † *Veil* of *Blue*, and *Purple*, and *Scarlet*, with fine *twined Linen* of Embroidery, with *Cherubims*, was the Figure of the *heavenly Flesh* and *Body* of *Christ*, and not of his *human Form*, as it is interpreted: For he creates *Cherubs*, as this Veil, the Figure of *his Flesh* as it exists in the Glory, was full of these Spirits, placed near the Throne and in the *Holy of Holies*. It is through this Veil, that is to say, *his Flesh* figured by it, he has ¶ *consecrated* a *new and living Way* into the *Holy of Holies*; into which, however, no Man can go, till the *second Adam*, the

Lord

\* *I. Cor. ii. 6, 7.*      † *Eph. ii. 15.*      ¶ *Exod. xxvi. 31.*      ¶ *Heb. x. 20.*

In the great Increase of one to ten Candlesticks, in the Figure of Solomon's Temple, we have a beautiful Prophecy of the Enlargement of our Lord's Dominion and Power, as the *true Solomon, the King of Peace and Blessing.* For, as in the (l) ten Candlesticks *seventy Lights* were burning ; these contain a *Light* for the *Gentiles*, called the *seventy Nations of the Earth*, as the *seventy Bullocks* at the *Feast of Tabernacles* were their *Figures* and *Representatives* in that Dispensation. In this Place of the Law, we may see that Part of (m) *Isaiah's Prophecy fulfilled by Christ* : it is a *light thing* that *thou shouldest be my Servant, to raise up the TRIBES of JACOB, and to restore the preserved of Israel* ; I will also give THEE for a *LIGHT* to the

GEN-

(l) II Chron. iv. 6. (m) Isai. xl ix. 6.

*Lord from Heaven, has regenerated his own Image ; and according to the Figure of the Law, and of Daniel's Words, till he has put the fine + Wool of his own Clothing upon his Sheep.* This is the *Key to all Kingdoms*, namely, the Body, Garment, or Cloud, suited to the spirituality of the Heaven to be inhabited.

† Dan. vii. 9. Rev. i. 14.

GENTILES, that thou mayest be my *Salvation* to the END of the EARTH : in this Distinction it is said in Simeon's Prophecy, when the holy Spirit was upon him ; (*n*) *mine Eyes have seen thy Salvation*, which thou hast prepared before the Face of ALL PEOPLES ; a *Light* for the Illumination of the *Nations*, and the GLORY of THY PEOPLE, ISRAEL. This *last* Character must always be considered as the *First-born* and *First-fruits*, the *Lot* and *Inheritance* of the *Lord* by a peculiar Separation ; and for the most glorious End of being Instruments and Ministers of Salvation to the other Children, who by their Unbelief and Vices perish from this Portion of excelling Glory, and undergo (*o*) *great Tribulation* in the State of their Purification under the *second Death*. For, to this State only, can the great Tribulation spoken of by the Angel + refer, from

(*n*) Luke ii. 25, 32.      (*o*) Rev. vii. 14.

+ The Jews of old knew so much of the Mysteries of their Law and Figures, as to speak of *seventy Heads of the seventy Peoples of the Earth*, as I have before

from which the (*p*) great Multitude which no Man could number, of all Nations, and Kindreds, and Peoples, and Tongues, are said

(*p*) Rev. vii. 9, 13, 14.

before remarked ; and which they never learned from the Christian Church, which understands nothing of the true Design of the Feast of Tabernacles ; though in this Type and Shadow of the universal Dominion of Jesus Christ, can only be found the seventy Lights of Solomon's Temple : for this was the greatest and last of all the Festivals, from Abib, the Month of first-ripe Fruits, to the Vintage, or last Fruits of the seventh Month. At this Feast only, they carried Palm Branches, as a Sign of Victory in the Blood of the seven-times fourteen Lambs, which was mingled with, and which subdued the Blood of the seventy Bullocks slain in this concluding Festival of the sacred Year. And as this was a Figure of dwelling in new Tabernacles, so is it fulfilled in the Gospel, by having washed their Robes white in the Blood, that is, by being clothed by Christ with Bodies of Light, the true Tabernacles of God. \*Hofpinian, P. 24. interprets from the Hebrew Writers the slaying of the seventy Bullocks, and their Number daily decreasing in that Feast, of the gradual Subjection of all Nations and Peoples to the Dominion and Power of the Messiah : and it is very signal, what an Emission of Blood is pointed out in the Oblation of seven-times fourteen Lambs, as a Figure of the Increase of that

\* Hofpinian. de festis Judæorum. P. 4. Lewis's Heb. Antiq. Vol. II. 60.

said to come out.—It is a Statute for ever (Heb. of Eternity, or Age) unto their Generations, for the Sons of Israel. *Exod. xxvii. 21.*

In this Part of the Law for the lighting the Lamps for ever, that is, for an *Age*, or *long Duration*, without Intermission, we have a plain Figure, and strong Testimony to the true Ministry of *Jesus Christ*, who begins his great Work of Regeneration in a few at first, as the Feasts of *Passover*, and *Pentecoste* celebrated under the Gospel, shewed; but who proceeds, according to the Universality of his Love and Goodness, begetting more and more Children, till in the Fulness of Time, he subdue all Men, and bring them to Happiness, through the Generations of *Israel*, that is, in the several Ages fore-designed for the *Restitution* of all *Things*. And as the Lamps in the Figure of the Law, were burning continually, through every Day,

P Week,

that *Blood* of the *Lamb*, which will take away the *Sins* of the *World*, in the *Fulness* of the *Times* fore-ordained.

Week, Month and Year, till it reach the Jubilé, which was the *End*, and called by Way of Eminence, the *Age*, (*âlam*) comprehending *all inferior Circles of Time* in itself: so this Rite prefigures, and expresses as much, as such a Figure can do, that Mystery of *his Will* which (*q*) God purposed in *himself*, that in the *Dispensation of the Fulness of Times*, he might gather together, (or rehead) in *one*, *all Things* in *Christ*, both *which* are in *Heaven*, and *which* are on *Earth*, *even* in *him*. And this Life and Salvation must be brought to pass by lighting the seven Spirits of God, perished in *Adam's Sin*, (when he was no more the *Dwelling-Place and House of God*;) and only to be raised from Death, and revived by the Power of *Christ*, who is walking (as the *Light of the Sun* may be said to do among *all Nations*,) though he never leaves the (*r*) *central Throne* of *his Heavens*, and of his *quickening Beams*, *sevenfold* brighter, more penetrating, active, and universal, than the *Sun* of this World; walking,

(*q*) Eph. i. 9, 10.      (*r*) Campbell's *Essay on the Eucharist.* p. 313, 314.

walking, I say, up and down among his seven Candlesticks, or Congregations, and continuing to walk, until he has finished all the (*s*) Sevens and Sabbaths, and brought (*t*) all Flesh to see the Salvation of our God, and the Glory which shall be revealed, and which (*u*) all Flesh shall see together.—But, as the Order of this Salvation must proceed in Agreement with the legal Figures, or the Gospel under a Veil; and as the House and Temple of God must be renewed, and built up in Man, according to the Form and Image of Christ, and by his (*x*) mighty Power, or *inworking*: so must these seven Spirits be re-kindled by this (*y*) SUN of true and LIVING LIGHT, who can create (*z*) Light out of Darkness, (our dark Root of Life,) and raise up and adorn the new holy Place of Man's spiritual Body, according to the Figures and Images of the Temple, under the Law.

This new Glory in seven Forms and Powers of Light, is the (a) Daughter and

P 2                      Bride,

- (s) Isai. iii. 10. (t) Luke iii. 6. (u) Isai. xl. 5.  
 (x) Phil. iii. 21. (y) Mal. iv. 2. John i. 4, 9.  
 (z) II Cor. iv. 6. (a) Ps. xlv. 11.

Bride, fit for Marriage with the *King's Son*; and also the (*b*) *Sister*, sprung from the Root and Ground of her *Brother*, and both make one Flesh, and one Spirit. According to this Figure of the Law, the Apostle, writing in the Language of the pure Cabbala of the ancient Hebrews, espouses Christians as (*c*) *Virgins unto Christ*; because he knew, that Christ would reveal his Power in this Form of Life, which must first be raised up, before the Entrance into the inmost, or *third* Heavens can be open, where they are all Males, (*Zachar,*) having one *Name* as *Adam*, and two Natures or Essences, though the Woman lose herself in the *superior* Form of Life. This is a *great Mystery*, says the Apostle, where he (*d*) passes over it; and veils it in a Manner, from the Profane and Carnal; because he knew, that there were *Gnostics*, *Nickolaitans*, *Moravians* and *Antimonians*, that is, Teachers and People; one ready to preach, and the other to receive at that Day, and in all Days,

(*b*) Cant. iv. 9.—v. 1, 2.—viii, 1.      (*c*) II Cor. xi. 2.      (*d*) Epb. v. 32.

Days, any Doctrine that might be twisted to favour the strongest Passion in our *Egyptian Flesh*, which binds us in a triple Chain to the strange Woman, that is, in the spiritual Sense, to the Senses and Appetites of *Adam's Body*, changed from Immortality to Mortality, from Spiritual to the *Coat of Skins*, or Flesh like the *animal Creation*. Take this Enchantress, this *Jezebel* out of our Nature, and all other Passions are moderate, and easily gratified. Yet, it will be to the heavier Condemnation and Punishment in the next World, of all such Preachers and Hearers, who turn the (*e*) *Grace of God* into *Lasciviousness*, and make one Glory of the Gospel, a Cloak for their vagrant Lusts, Fornications and Adulteries: which are now, and have been before, and will be practiced, as long as there are Men who have a *Form of Godliness*, but *deny the Power thereof*; and who (*f*) \* *creep into Houses*, and lead

(*e*) Jude iv.(*f*) II Tim. iii. 5, 6, 7.

\* What an exact Picture has the Apostle drawn of these Days, as if he had been now alive? What a perfect

*captive silly Women, laden with Sins, led away with divers Lusts : ever learning, and never able to come to the Knowledge of the Truth.* Marriage, however, is honourable, and ought + to be undefiled, as it is the

perfect Resemblance of the *Moravian Teachers*, and the Antinomianism revived by *Reily* and others, may be found ? And yet, as a Proof of the Hardness of Heart, and of the reprobate Mind of the *Moravians* in particular, they have the Face to deny the Charges and Cloud of Witnesses, brought by *Rimius*, and the late *Bishop of Exeter*, against their lewd Practices in secret. But what can be wondered at, when *Jesuits* yet write justifying Apologies for their impious Principles, so well known, and published to the World at large.

+ Notwithstanding the honourable Nature of Marriage, there seems to be a more perfect State intimated by the Words of our \* Lord and his Apostle, Such a Dedication of themselves is only for those who can bear this Discipline; and these will be found very few ; so that Politicians have no Reason to fear for the Interest of Society, when the World is left to its own Choice in this Matter.---And in this Point, no one has a Right to tempt their own Strength or Providence, in taking a Burden and Yoke which they are not able to bear. For, by such Presumption, they become

\* Mat. xix. 12. I. Cor. vii. 7, 32, 33, 34.

the Cause and Ground of two Kinds of Love, most amiable in their Nature, the *Conjugal* and *Parental*; both which are Rays and Shadows of the Heart of God, and affords Exercise to some of the noblest Affections, we are capable of in this Life.

Now the Jews from the Ground of pure and sound Interpretation delivered by the Prophets, and from their Schools and Sons (which ought to be distinguished from the vain Traditions of Men, always founded on superstitious Observances of mere external Rites and Ceremonies;) these wiser Men called the *first holy Place* of the Temple, the Daughter, and † *Bathsheba*, which

P 4 Word

become Hypocrites, and fall into the vilest Sins, as we know they do, for the most Part, in the Church of *Rome*. And this most apostate and corrupt Community, by Means of pretended Infallibility, has a singular Gift of turning every Truth into a Lie, and a Superstition, or into a gross and dangerous Error and Impiety.

† *Filia* || *Septennarii*, quando Composita est e Septem; & quando Septem Sephiræ intra illius Naturam luecent. This Name of *Bathsheba*, to open the Mystery

Word signifies the Daughter of Seven, or of Fulness, rather than of an Oath. And as

ry of its internal Sense, is changed to \* *Bethschaub*, *Daughter of Salvation*, I Chron. iii. 5. because, that in whomsoever the seven Spirits of the first holy Place are regenerated, Salvation is come to that House : they have the Bride prepared and ready for the Bridegroom ; the † *Spirit* and *Bride* then say, come *Lord Jesus*. Nothing in that Process of the divine Regeneration, divides between the Holy, and the Holy of Holies : just as in the Figure of the Veil, it was formed of six Threads twice doubled, and wove into each other, and embroidered with *Cherubims* : and this was the Figure of ‡ *Christ's Flesh*, according to the Apostle, meaning his *heavenly Form*, or *Body of Glory* : for it was not his Design to make that most rich and beautiful Veil, a Figure of *Christ* in the Form of *sinful Man*, in which there was to be § *no Beauty* nor *Comeliness* to desire him ; but to make it, as it was intended, a Figure of that Body of Glory which he bore inwardly, as the *only Begotten of the Father* ; out of whose fruitful Loins, spring forth *Cherubim*, that is, *Angels of the Presence*, before Faces of God. All Writers on this Text of the Apostle, expound the *Veil*, as the Figure of the *Flesh* of Christ, in which through || *Weakness* he was *crucified* ; while that ¶ *Veil of Purple, scarlet and blue, enriched with the Forms*

\* *Hilleri Onomast. Sacrum.* 672.      † *Rev. xxii. 17.*

‡ *Heb. x. 20.*      § *Isai. liii. 2.*      || *II Cor. xiii. 14.*

¶ *Exod. xxvi. 31 — xxxiii.*

as a Figure of the same Truth, the Veil  
of Purple and fine Linen inwoven with  
the

Forms of the Cherubim, did no more prefigure the *Sufferings of Christ*, than the Fire upon the Altar did the *Sufferings of the Lamb*. The holy Spirit did signify by this Type, that the *Way* into the *Holy of Holies* was not yet made manifest, while the first Tabernacle was standing; because it was not then so declared, and shewn to be by the *Blood of Christ*, as it was shewn under the Gospel; and that this Entrance must be given by the Means of a heavenly Body, or white Garment; and that these must spring from, and be derived from the *Blood of Christ*, and as such, be called his Flesh, and fine Wool from his own immortal Body. Upon this Head also, I cannot but think it worthy of Notice, (notwithstanding some Abuses made by such *Change of Words*,) that the same Hebrew Letters by an easy Transposition, signify the *Veil* and the *Atonement*; for  $\dagger$  *Parocheth*, the *Veil*, is by another Position of the Letters, *Capboreth*, the *Atonement* or Cloathing, from *Capbar*. In this View, *Parocheth* which signifies the *Veil* full of *Cherubim*, and *Capboreth*, the Propitiation or *covering Mercy-seat*, are as one Word, and import the same thing, namely, the *Generation of spiritual Bodies*, as the true *Veil*, and *Covering*; and the true *Covering* is the *Mercy-seat*, or rather the *Propitiation*: for then, the *Wages of Sin*, that is, *Death*, which began in *Adam's Nakedness*,

\* Heb. ix. 8.—x. 19, 20.  
Sacrum. 381.

$\dagger$  Hilleri Onomast.

the Cherubim, with two Faces on one Neck, on the outer and inner Sides of it, as the Jews say who have no Interest to feign in this Point ; the Veil confirmed the Truth too of *Adam* in the *Image of God*, and in one Name, that is, Nature, (g) *Male* and *Female* made he them, and called their Name *ADAM*, in the Day when they were created.---They also called the Candlestick, the Lamp of the Lord ; not surely, because it *gave* Light to him, but *received* it from his Face and Throne which was figured by the *Sanctum Sanctorum*. It was likewise denominated *Schechinab*, because the Lord has his Rest and Dwelling-place, where these seven Spirits of his own Glory are found, as the first Sanctuary of the Temple was reckoned for his House, though not the most holy

(g) Gen. i. 27. &c v. 1, 2.

*kedness*, is covered by being clothed with the Body of Glory from Christ ; and with his Garments of *Praise* and *Salvation*, even *Justification* from the dreadful Effects of the first, or *original Sin*. In this Light, all Parts of the Law are consistent, and explain one the other.

¶ Isai. lxi. 10.

holy Place of all. And now, under the Gospel, they whose Hearts are not grown fat, and their Eyes dim and darkened by the Love of this World, may see the Spirit and Truth to all these Figures. And as under the Law, the seven Lamps were to be lighted, and kept continually burning before the Lord; so under the Ministration of the Gospel, Jesus Christ, the true High-priest and Son in his Father's House, must raise from Death the *seven Lights*, constituting one *Daughter* and *Bride* in the (*b*) first *Change* to *Glory*: and this great Work can only be effected by his spiritual Blood and Flesh, communicated from his own Powers; for nothing else can atone, or *cover our* (*i*) *Nakedness* and *our Shame*; nothing else can form in our *earthly Adam*, the new Veil, and rich Cloathing for our Appearance before the Throne and Face of our heavenly Father. Now, as it could not be a true Temple or House of the divine Presence according to the Figure, unless it had the *seven Lights*

(*b*) II Cor. iii. 18, 19:    (*i*) Rev. iii. 18. II Cor. v. 3.

Lights burning \* Day and Night ; so neither can any one be a Temple of God, or an Habitation for his Glory, under the evangelical Ministration of Life, except the spiritual Lights be revived in our earthly House, by a free Gift ; and by that *almighty Breath of Jesus Christ*, which is *his Manner of Generation*, or of begetting Sons of God ; and with regard to Man, it is *Regeneration*, or the renewing him to the *Image of God* ; a plain Proof this, that he was *once* formed in that Image, both in Spirit and in Body.

The great Work of our Lord's continual Priesthood and Ministry in the Spirit, is,  
that

\* If there could have been a reasonable Doubt, whether the Lamps were burning continually ; this Difficulty might have been cleared up by considering the *seven Spirits burning before the Throne of God*, as the Prophet of the Gospel shews, this Figure of the Law realized under Christ. From his Word, is it not plain that they were always giving Light, because they were ever receiving their Light from God. The Objections of learned Men against it are not worthy Notice, after such a Proof. *Cremeri Antiq. Mos. Vol. I. 365.*

‡ Rev. iv. 5.

that he walks continually amidst his (*k*) golden Candlesticks, as the Fountain and Feeder of their everlasting Light ; as the quickening, or *life-creating Spirit*, every where present in the midst of his own, though unseen ; as an *universal* (*l*) *Sun of Righteousness*, whose Light and Rays are *seven-fold* brighter, and more powerful than our Sun ; and from whose *vivifying* (*m*) *Heat* nothing is, or can be *hid* : for, whatever is more spiritual, is therefore more *inward*, and dwells in others of a less spiritual Nature, as the Light of the Sun dwells in the *Air*, and in the *Waters* and *Seas* ; never captivated or imprisoned, but comprehending, ruling in and blessing whatever it touches and quickens by a diffusive Incubation and Impregnation of all Things within its Dominion, and Circumference. The Sum and Substance of the Gospel is this one great and glorious Truth, namely, the Regeneration of these real Powers and Virtues, Essences or Lives ; and it was all drawn into, and prefigured in one daily

(*k*) Rev. i. 13.

(*l*) Malachi iv. 2.

(*m*) Psalm

xix. 6.

daily and continual Service of the Law ; it is now, and ever will be the one incessant Work and Power of our Lord's heavenly Priesthood and Kingdom over all Flesh, to build up the *House of God* in *Man*, that (*n*) *eternal House* from the *Heavens*, whose Foundations are secretly laid within the dark Veil, and coarse Garment of mortal Flesh and Blood, the very *Flesh of Adam's Sin*, and *bis and our Nakedness*, and (*o*) *Loss of the Glory*. This Mystery of Godliness is carried on in a secret Way, as the Figure of it was in the Erection of the Tabernacle in the Wilderness, of which the Gentiles, or Nations knew nothing ; and as the Temple of Solomon was afterwards built, so that there was neither (*p*) *Hammer*, nor *Axe*, nor any *Tool of Iron* heard in the *House*, while it was building.

As I have now finished the Explanation of the three first Branches of the *daily Service*, in the *Consecration* of the *perpetual Fire* ; in the *Oblation* of the *Lamb* ; and in

(*n*) II Cor. v. 1.      (*o*) Rom. iii. 23. *Wolfii Curæ Philol.* Vol. III. 62.      (*p*) I Kings vi. 7.

in the Illumination of the *seven Lamps*, we go on to consider the next Work in order, that of burning the *Incense* on the *golden Altar*. The Words of this Institution are found in *Exodus*, ch. xxx. v. 7, 8, 9. *And AARON shall burn upon it the INCENSE of SWEET SPICES every (q) Morning, when he trimmeth the LAMPS: and when he causeth the Lamps to burn between the EVENINGS, he shall burn INCENSE on it, a PERPETUAL INCENSE before the LORD, for your Generations. Ye shall not burn upon it ANY STRANGE INCENSE, or BURNT OFFERING, or MEAT OFFERING; nor pour out ANY DRINK OFFERING thereon.*

We find every Service connected, and representing a *continual* Ministration in Types and Shadows of more sublime and heavenly Truths. Hence it was, that the Works and Rites of the Altar of Brass, and the Altar of Gold, had an *immediate* Dependence on each other: for, as God put on the form of a *devouring Fire* on the outer, or first Altar, where the Sin and trespass

(q) *Heb.* in the Morning, in the Morning.

trespass Offerings were brought : So, on the inner or second Altar, he put on the Form of a Cloud of sweet Incense, filled with the Emanations of seven Lights; and in that Figure was appeased, and smelted a Savour of Rest, that is, he found again his true Image in his Children, which had been lost. For the two Altars in the daily Service, represented \* contrary Works of

the

\* To this double and opposite Ministratior, the Lord refers, when he speaks, + *I kill, and make alive ; I wound, and I heal.* This mystical killing and reviving, the Apostle means, in these Words ; though our outward Man perisheth, or is corrupted, yet the inward is renewed Day by Day. In this Sense too, the Psalmist speaks in the Name of the *mythical Israel*; for || *thy Sake, we are killed all the Day ; we are counted as Sheep, appointed for Slaughter.* And our Lord confirms this Signification, where he speaks of his *daily Cross*; and that he § *that findeth his Life, shall lose it ; but he that loseth his Life for my Sake, shall find it ; and he that hateth his Life in this World, shall keep it unto Life eternal :* this is the ¶ *dying daily* of the Apostle. This twofold State is generally described by the spiritual Writers (who have tasted and known both

+ Deut. xxxii. 39.      † II Cor. iv. 16.      || Psalm xliv. 22.      § Matt. x. 39.—xvi. 25.      Luke xvii. 33. John xii. 25.      ¶ 1 Cor. xv. 31.

the Lord, that of feeding Israel in a Cloud from the Lamb's Flesh, and that of killing the Sins and trespass Offerings and swallowing them up into the Fire: This was the ministry of the first Altar, where the Letter of the Law killed, (r) and showed

Q

*Death;*

(r) II Cor. iii. 6. John vi. 63.

both in their inner Man,) as the *Darkness*, the *Cross* and *Death*, preceding the *Resurrection*, the *Light* and *Life*. And these are also affirmed by the Apostle, as the one way of God, in bringing many Sons to *Glory*, to make them *Partakers* of the *Sufferings* of Christ, the *First-born* over many Brethren: as \* dying, and behold, we live; as chastened, but not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all Things. These two and opposite States contain the double Work and Ministry of the two Altars of the Law, as now realizing and fulfilling under the Gospel, in the *Members* of the *Spiritual Body* of Christ. And they who have not tasted and experienced this † *Death* and *killing* of the *Lord*, let them write and speak what they please, can never know the *Life* and *Resurrection* in the *Lord*. To this great Privilege many are called, but few are chosen: and they who lose it, will for their own Sake, Self-Ease, and Self-Justification, deny, that God calls Man to, or puts him into these States: thus they deny the Words of their Master, and cast his Cross from them.

\* II Cor. xi. 9. † I Cor. iv. 10.

**Death:** On the inner *Altar* the slain appeared, as raised up from Death, and covered with a *Cloud of Incense* from the *Lamb*, as all things under their Law owed their Virtue and Power to this one Oblation in particular: And herein, the *Spirit gave Life*, as thus *Angels* are clothed with *Clouds*; and *Christ* is said to come in the \**Clouds of Heaven*, as the proper Work and great Power of his Priesthood, as he was figured under the Law, to be the *kindler* and *raiser* of *Clouds of Incense*, a *Savour of Rest* unto JEHOVAH.

The double View and Design of the two *Altars*, and of the figurative Actions and

\* What Mr. Hutchinson has said concerning *Christ* in the Cloud, leading *Israel*, and his coming again in Clouds, is worthy our Consideration. See Vol. 6, 41, 156. Vol. 7. 454.—67.—462.—5.—471.—7. We may find too a beautiful Comment on the Truth of God dwelling in *Clouds*, or Vehicles of Glory, that is, in *Fire* and *Light*; for *Wisdom*, the *eternal Word*, (by whom the § *Ages* were made) is thus shewn in *Ecclesiasticus*, Chapt. xxiv. 3, 4. *I came out of the MOUTH of the ALMIGHTY, and covered the Earth as a Cloud: I have dwelt in high Places, and my THRONE is in a PILLAR of a CLOUD.*

and Rites performed upon them, will appear still clearer, from considering in a more particular and distinct Way, the Altar of Gold, and the Incense appointed for it; the Time of burning, and the Person, who performed this Service, with the Place, and the Prohibitions annexed, to the Ministry of this Altar.

First then, the Altar for the Incense was made of *Sittim Wood*, and overlaid with *Gold*. By these two Substances, we have a *Figure of Incorruption*, and also of *clothing* one Matter with a still more perfect, and *durable* Covering of *Gold*; beyond which Form or Essence, the *Fire* of this World cannot change it; nor in that Form, injure or destroy it. These were Types of the Body of Glory for *Christ*, as *Son of God* in the *Form of God*, or as it is called in the *Gospel*, the (*s.*) *GLORY*. And as the Cloud of sweet Incense was in the Figure, a *perpetual* Incense, ascending after the Sprinkling of the *Blood* of the *Lamb*, and receiving as a *free Kessel* open in all Parts, the *seven Lights*; in that

Q 2

State,

(*s.*) John xvii. 22, 24.

State, it became a *Cloud of Fire and Light*, or a *Pillar of Fire*; according to which Images and Figures, Christ descended in the *holy Spirit* at (t) Pentecote; and as one Prophet alludes to, and confirms another, Christ is described in that most divine Book of the *Canticles*, in immediate Characters and Types from the (u) daily Service upon the *Altar of Incense*: who is this who cometh up from the *Wilderness*, as *Pillars of Smoke*; perfumed with *Myrrh*, and *Frankincense*, with all Powders of the *Perfumer*? Thus too, Christ was overshadowed with a (x) bright *Cloud*, and is clothed with a *white Cloud* in Rev. Ch. xiv. 14.—xv. 16. Now, as Christians are called, that is, are the *Temples of God*; and of his *holy Spirit*, to dwell in; they must necessarily have the heavenly Forms and Powers generated in them by Jesus Christ, the *Builder of the fallen Tabernacle*. The outer Altar of Brass was properly for the Lamb as a *Mediator* and *Intercessor*, that is, a Nature coming between

(t) Joel ii. 30, (u) Cant. iii. 6, (x) Matt. xvii. 5.

tween the Fire of that Altar, and the seven Lights of the holy Place : for on the \* first Altar, the Sin and Trespass-offerings were consumed, and went up as an offensive Smell, and a thing to be done away in the (y) Spirit of Judgment and Burning : but on the inner Altar of Gold, God was appeased, and smelted a Saviour of Rest and

Q. 3

Peace

\* The first Altar was called by the Jews, the Mediator, and the Comforter or Advocate ; † (paracletus) because here Sin was done away in the Figure ; and whoever entered the holy Place, was reputed to be in the Presence of God himself : and the white Raiment of the Priests, in which they entered and stood before the Face of God, was a Figure of the Body of Light, or the Cloud of Glory ; which whoever have, want no Mediator in that State, for God is then all in all : The Kingdom of the Son, as to them, is at an end ; and the ‡ Father reigneth in them. The Enemies to the full and everlasting Redemption by the Blood of Christ, will scarce have the Malice to misrepresent this apostolical Truth, as derogating from the Mediation of Christ, which is so strongly maintained through this Work ; and in every Treatise published before by me.

† Vid. Jo. Jas. Crameri. Diff. de ora exteriori. in Ugolini Antiq. Jud. Vol. X. 490, 494, 497.  
‡ 1 Cor. xv. 24. ....

(y) Isai. iv. 4.

der his Cloud of Incense, and gave him Entrance into the holy Place, where the *typical*

is the Resurrection, the *Hour is come*, and the *Dead* who are in their Graves, the *Flesh of Death* by *Sin*, and hear the *Voice* of the *Son of God*, obtain the *first Resurrection*, over whom the *second Death* will have no Power. The *Jews*, however, according to their own Masters and Teachers, are without any *Expiation* for *Sins*, having had no *vicarious Sacrifices* for 1700 Years; and that the Regenerate have here in this *Life* a certain *Earneſt* of their future Inheritance; which is their *Spiritual and heavenly Body*, sundry Places of Scripture affirm. This Truth is constantly asserted through the Homilies of that primitive Father *Macarius*; and other Proofs of it are brought from the most early Christian Writers by that great Man, || *Cudworth*; where he reasons from the Apostle's Words, "in II Cor. v. for if our *earthly House* of "this Tabernacle were dissolved, we have a *Building* of "God, an *House* not made with Hands, *eternal* from "the *Heavens*." For in this we groan earnestly. "And at Verse 5. He that has wrought us for the self-same Thing is *God*, who also hath given us the *Earneſt* of the *Spirit*. Now how these Preludiums and Preliberations of an immortal Body can consist with the Soul's Continuance, after Death, in a perfect Separation from all manner of Body, till the Day of Judgment, is not so easily conceivable."

§ John v. 25. || *Cudworth's Intell. Syst.* Vol. II.  
805, 6.

typical Cloud of Glory, formed from the sweet Spices and the seven Lights, was in the inward Sense, *perpetual*, before the Faces of JEHOVAH. Under the Gospel, it is one and the same Work ; wherefore it is said in the Prophet speaking of Christ ; he shall sit as a (a) refiner and purifier of Silver ; and he shall purify the Sons of Levi (*Union or Association*) and purge them as Gold and Silver, meaning from all strange and foreign Matter. The same Image from the Law is renewed by *Isaiah*, Ch. iv. 4. when the *Lord* shall have washed away the *Filth* of the *Daughters* of *Zion*, and shall have purged the *Bloods* of JERUSALEM from the Midst thereof, by the *Spirit of Judgment*, even the *Spirit of Burning* : and then the Effect and Fruit of this Purgation is shewn : The *Lord* will create upon every *Dwelling-Place* of Mount-Zion, and upon her *Congregations* a *Cloud* and *Smoke* by *Day*, and the *Shining* of a *flaming Fire* by *Night* : for upon all the *Glory* shall be a *Defence* : The Sense is plainer thus ; for upon all, (*every one*)

the

the Glory shall be a *Covering*. And according to the same Image and Figure of the Law in consuming the outer Man, who is the *Man of Sin* in all born by the *Will of Man*; and by destroying one, of renewing the *inner Man*, (not the mere Spirit abstracted from *all Body*, but with its (*b*) *spirituous Clothing*) it is said, that the (*c*) *Wicked* shall *consume into Smoke*; and in (*d*) *Isaiah*, there are a *Smoke* in my *Nose*, a *Fire burning all the Day*. And in this evangelical Sense, for all Men have sinned in *Adam*, the *Anger of the Lord* is said to (*e*) *smoke* against the *Sinner*, as the typical Fire under the Law smoked, when the Sacrifices for Sins and Trespasses were put into the Flame, and continued to go up in *Smoke*, till the Image and Memorial was abolished, and appeared no more. And thus will the (*f*) *Whore* be *burned*, and *all her Flesh*, her Children, who have not mortified their Members of the *Earth*,

the

(*b*) Spirit is so understood, and well explained by *Cudworth* in his *Intell. Syst.* Vol. II. 805.    (*c*) *Psl. xxvii. 20.*    (*d*) *Isaiah lxv. 5, 6.*    (*e*) *Deut. xxix. 20.*    (*f*) *Rev. xvii. 16.—xviii. 8.*

the earthly *Adam*, though *Babylon* and the *Whore* be interpreted of the *Church of Rome* only ; yet this is much too narrow a Sense for Prophecy, and falls short (*g*) of *that great City*, in which the *Peoples; Nations, Kindreds, and Tongues* dwell.

Now in regard to the new Temple of the Gospel, and of the Necessity of its having the true and living Powers, the Apostle speaks in this Manner ; (*b*) God has quickened us together with Christ, and hath raised us up together, and made us fit in heavenly Places in Christ Jesus. In another Passage, he speaks of some (*i*) who had tasted of the heavenly Gift, and who were made Partakers of the holy Spirit, who had tasted the good Word of God, and the Powers of the World to come. The heavenly Places prefigured under the Law, were the two Holies : The outer Court was the Representation of the Lord God coming out of his own Place and Dwelling, and performing a new Work by Means of the Lamb ; because Part of the Ministry upon that Altar, was the Record of Death for

(*g*) Rev. xi. 9, 10.    (*b*) Eph. ii. 6, 7.    (*i*) Heb. vi. 4, 5.

for *Sin*, in offering the Sacrifices, called Sin and Trespass-offerings, while there were no typical Actions or Appearances, but of *Life* and *Liberty* in the *holy Place*, in which the *Lamps* were always burning, and the *Clouds* of sweet *Incense* going up before the *Lord*. On this Account no (*k*) Burnt-Offering, or Meat and Drink-Offering were permitted to be brought to the *inner Altar* in the first Sanctuary. As touching this Truth, that the Temple of God is now raising up in those who have Ears to hear, and Hearts to know the Words of our Lord; (*l*) "Verily, verily I say unto you, that the *Hour* is come, and now is, that the *Dead* shall bear the *Voice* of the *Son of God*; and they that bear shall live." But there is no passing from Death unto Life, but by an *immortal Body*; and therefore this Place does not signify a moral Resurrection of *Mind* and *Spirit* only, but a natural one in the spiritual Garment, or inner Body; of which they have the *First-fruits*, and the *Earnest* in this World. In the same Sense, the Words of another

(*k*) Exod. xxx. 9.      (*l*) John v. 21, 25, 28.

another Apostle and Prophet are to be understood : “ And (m) ye also as living Stones, are built up a spiritual House, an holy Priesthood, to offer spiritual Sacrifices, acceptable to God, through Jesus Christ.” Is not our spiritual House, our spiritual Body ? and was not the Temple confessed by all a Figure of Christ, as to his Body of Glory, and no Image of moral Virtues and Graces, but of natural Perfection in what is called his Form, as Son of God ? Now no Man can have any Knowledge, Foretaste or Earnest of the Powers of the World to come, but by Means of a spiritual Body ; as he can only see the Light, taste the Fruits, smell the Odours, hear the Sounds, and feel the Things of this World by the Means of a Body, composed of the same Elements and Principles with the World itself. This is a Truth through all Creations, even to the Faces of God ; and it was figured under the Law by the fine white Linen Garments of the Priests, and is confirmed by Christ who sitteth at the Right-hand of the

the *Majesty on high*, clothed in a *Body of Glory*, whatever that be.

Secondly, in the *Matter*, (of which the Incense was made,) consisting of the sweetest Spices and Gums of this World, we have only two Figures and Shadows of the Gospel-Dispensation, namely, that of a Cloud *rising* and expanding itself from this Mixture, and always *present* before the *Lord God of Israel*, as a *Saviour of Rest or Delight*. The two Antitypes; or corresponding Truths of the Gospel, are *Christ in his Glory*, in his *white Cloud*, the real Odours of whose Garments or Body of Light, are far beyond all the Virtues and Powers of this Kind below : yet Odours in this World approach near the Borders of *spiritual Liberty in Matter*, unchained and set free from the Bonds of Hardness and Density, and are a wonderful Remains of *paradisical Powers*, though covered over; and mixed with *corruptible Elements*.--Secondly, they represent *Christ quickening new Bodies*, and *Houses of Glory*, or *Clouds of Heaven* in his People, which is

is a (n) Saviour + of Life unto Life ; because, when they obtain the white Clouds  
and

(n) II Cor. ii. 16.

+ As the Apostle speaks of a \* Saviour of Life unto Life, so he mentions too a *change* from † Glory to Glory into the same Image with Christ ; which Expression signifies putting on another Cloud, Garment, House or Body ; for these different Names intend the same thing. And for this End, the High-Priest was in the Figure clothed with many Garments, having the Keys of the Heavens, (the second and third Heavens of the Apostle from the Hebrew Theology,) or in other Words, having Power to create Bodies or Garments for the two most glorious Worlds of the Presence of JEHOVAH. The other Priests had only the fine Linen, or white Garment. The Garments and other Ornaments of the High-Priest are most absurdly explained by many, as Figures of moral Perfections and Virtues, when they signify physical Glory, as to spiritual Body. The Cabalists make frequent mention of Garments for the higher and lower Paradise, meaning the two Heavens prefigured by the two holy Places of the Temple. The Apostle speaks of || one Star differing from another Star in Glory, that is, in Light and Brightness ; and he makes the same Difference in the Bodies of the Saints in the Resurrection. In this Passage he confirms the Sentiment of the spiritual Writers among the ancient Jews, who never learned this Distinction from

\* II Cor. ii. 16.      † II Cor. iii. 18.      || I Cor.  
xv. 41.

and by the (o) white Raiment from Christ,  
they stand in the spiritual Sanctum, or first  
body

(o) Rev. iii. 4, 5.—iv. 4.—vii. 9, 13.

from the Christian Church, and who constantly maintain, that the different Orders of Angels are distinguished by the Purity of their Garments. By this last Word, Body is intended, which is a Garment, House and Covering for our Spirits; though it be now unclean from the Birth, disowned by God as unfit for his Temple, till cut away and abolished, as the Figure in Circumcision taught: it is our Nakedness and our Shame, as it was Adam's before, when he lost his Garment of Glory, his pure Water and Blood, his Pillar and Cloud of Fire, in which he was a Son of God, in the Image and Temple of his Creator. The Cabalists, who are the only Writers among the Jews, who search for the mystical Sense of the Letter, in the Types and Figures of the Law; these Men have preserved the chief and leading Truths of Revelation; though they, or their Successors since their Infidelity towards Christ, have invented many extravagant Notions; or perhaps these have been engrafted from the Malice and Envy of later Jews against the Christians, to darken and conceal their Agreement with the Gospel-Dispensation. They, however, are only introduced as collateral Evidence to the sacred Writ. That Adam had + a luminous Body, Vestment or Garment, is affirmed in the Targum of Jonathan Ben Uzziel, upon Gen. iii. 7.  
 " And the Eyes of them both were opened, and they knew

*baby Place, and will in the Process of Re-generation be changed into the highest Life and Glory of the Holy of Holies.*

Thirdly, the Time of burning the Incense in the Morning and the Evening, was to be immediately after the Dressing of the seven Lamps : and the Service respecting the golden Candlestick was partly connected with the Oblation of the Lamb's

R. Flesk,

" knew that they were *naked*; for they found that  
 " their *white Garment* with which they had been  
 " *created*, was *gone* from them. This seems insinuated in *Wisdom*, ii. 23. *God created Man in Incomplete, and made him the Image of his own Likeness.* This Opinion is unjustly ascribed to *Origen*, as the Inventor of it : for it was the ancient Opinion of the Jewish Church, from whence Pythagoras and Plato borrowed it, though they improved it too far, in their Notion of the Transmigration of Souls. However, the Doctrine itself is that which *Paul* owns, and which therefore I believe." This learned and ingenious Writer has well defended this Truth in a very long Note; a small Part of it I have transcribed, but the whole is worthy of serious Attention; because, this single Truth reflects great Light on both Revelations, and opens the real Ground of Redemption by the Blood of Christ, as our *Clothing* and *Covering*, which is the radical Sense of Atonement and Expiation.

*Flesh, and partly with the Sprinkling of his Blood : so that by this Order in the typical and shadowy Ministry, there was a close Chain and Succession of Services and ritual Works from the outer Altar to the inner ; all which have a glorious Completion in the Ministrations of the true High-Priest.*

By these Figures in earthly Things, was taught the *continual Communication of Life, and the Necessity of the Flesh and Blood of our Saviour, the anointed of Jehovah, and of the heavenly Fire for the seven Spirits, and for the Cloud of Incense, or the Body of Light, for Entrance from one Altar to the other.* For, as all the Services were sanctified only by the Lamb, and his Ascension in a Cloud of Fire ; so his Blood was to be sprinkled, before that the Lamps could be lighted ; and these last were to be all of them burning, before the Kindling of the Cloud of Incense. In this Connection of the *legal Service, we shall find the perpetual Ministrations of the Spirit of Life in Jesus Christ.* For, as he declares, (*p*) “ except ye eat my *Flesh,* ” and

" and drink *my Blood*, ye have *no Life*  
 " abiding in you ; " that is, no Fire from  
 Heaven, derived from the eternal Foun-  
 tain of Light can burn within Man ; nor  
 can the seven Spirits of the new Temple  
 be shining in the holy Place, nor the  
 Cloud of Incense, or the *spiritual Body*,  
 be growing more and more unto the  
 (q) *Measure of the Stature of the Fulness*  
 of *Christ*.

Upon this Ground too, the natural and absolute Necessity of new Mediums, and new Bodies formed from them, will appear in full Light, both from the Words of our Lord, and from the Figures of the Law. Thus Christ is the *Shepherd*, who from the Glory, and in the Spirit, after laying down his Life for his Sheep, is *Day* and *Night* feeding his Flock from his own Riches ; imparting to them the spiritual Elements or Principles, (or as Scripture calls them, the *Powers* of the *World to come*,) of his glorified and glorifying Body : and in the golden Candlestick, the *heavenly Substance* of his own *Essence* commun-

cated to Man, spring up the seven burning Spirits, or Powers of Life (as all Life, Motion, and joyful Feeling is in Light, or Fire) and with them the evangelical Cloud of Incense, that is, the spiritual Body or Cloud of Heaven, in which alone Men can (*r*) worship the Father in *Spirit* and in *Truth*, that is, in *his own Image* and *Like-ness*, where he smells a *Savour of Rest*, and dwells well-pleased. For in this new Vehicle, though not perfected in this Life, but going on as a (*s*) *Grain of Wheat* through the *Blade*, and *Ear* to the *full Corn*; in this Garment of Praise they taste the Powers of the World to come, and they know that (*t*) *Christ* is *come to them again*; that the Son of God is revealed in them; that the (*u*) *Kingdom of God* is within them; and (*x*) *Christ*, the *Hope of Glory* in the *Midst* of them; and that they are *baptized with Fire*, even the *holy Spirit*, and have the *First-fruits of this Spirit*, and this precious (*y*) *Gift in earthen Vessel*.

- (*r*) John iv. 24.      (*s*) Mark iv. 28.      (*t*) John  
xiv. 3, 17, 28.      (*u*) Luke xvii. 20.      (*x*) Col. i.  
27.      (*y*) II Cor. iv. 7.

*sets.* From these sweet and powerful Fore-tastes of the Life in the Spirit, or spiritual Clothing, they wish as the Apostle from having the (*z*) *Earnest* of the *Spirit* did, to be dissolved, and to be with Christ. In this State of Regeneration, though few attain it, they are (*a*) *sick* of *Love*, and desire with vehement Longing the \* *Mar-*

R 3

*riage*(*z*) II Cor. v. 1.—Viii.      (*a*) Cant. iii. 5.

\* The *seven Women* in † *Isaiah*, who lay hold of *one Man*, are in the Gospel Sense, the *seven Lights* of *Lyra*. The whole Chapter so beautiful in itself, and pointing so clearly to the State of Redemption, might have directed the critical Commentators to a more spiritual Sense. *Septem Mulieres Contendent pro uno Viro, tanta erit virorum penuria.* † *Munsterus, Clarius,* & *Grotius.* *Septem, hoc est, Certus Numerus pro incerto, & promultis. Vatablus.* The Reproach to be taken away, is not that of Celibacy or Barrenness, but a much greater Reproach in the Sin of *Adam*. Their Desire is, that the *Man* and the *Woman* may be *one in the Lord*, as at first; or as the Apostle speaks, § the *Man* is not *without the Woman*, nor the *Woman without the Man* in the *Lord*; but || *Twain make one new Man*, and thus *Peace* is made. *Gen. i. 27.—v. 1, 2.*

+ *Isai. iv. 1.*      † *Critici Sacri.* Vol. IV. P. 62.  
—66.      § *I Cor. xi. 11.*      || *Eph. ii. 15.*

*riage of the Lamb, when the (b) Spirit and Bride say, come, even so, come Lord Jesus.*

Now the *Place* in the Temple, where the golden Altar stood, on which the Cloud of Incense was kindled in the Figure, was to be considered as (c) *continual*; and so it is called by the Law, though for the Sake of the Priests in the typical Service, it was burned only twice in the great Divisions of the Day, by the Morning and the Evening, the two first Principles, or the Elements of Light and Darkness. The Place itself pointed out the Truth, that the Cloud signified the spiritual Body, or the Clothing of Immortality: for the golden Altar was in the holy Place before the Veil, and the Ark of the Testimony, and before the Mercy-Seat, where the Lord says, (d) *I will speak unto thee there.* In this very Position, a clear Figure was given as a *Testimony*, that whoever bear this Cloud, stand in the true holy Place of the Gospel, where the Lord meets

(b) Rev. xxii. 17, 20.  
(d) Exod. xxx. 6.

(c) Exod. xxx. 8.

meets them as a Father; and confesses them to be his Sons; which God does not confess in Man in this Flesh, but rejects and denies him as his Child.

According to this Figure of the Law, the Apostle speaks of the *golden Altar* which was *before the Throne*; and he sees an (e) *Angel* having a *golden Censer*, and there was given unto him *much Incense*, that he should offer it with the *Prayers* of all *Saints* upon the *golden Altar*. In another Place, he sees the \* *Souls* of them (f) *under the Altar* that were *slain* for the *Word of God*, and for the *Testimony* which they held. This Vision was at the *fifth Seal*, when *white Robes* were given unto every one of them, that is, they were clothed with a *Body of Glory or Light*.

R 4 and

(e) Rev. viii. 3, 4.

\* The Hebrew Writers place the *Souls* of the *Righteous* under the *Throne* of the *Glory of God*, that they may be brought forth and *marry a Body*, as a Father marrieth his Son. This is a great Truth, and the Substance of the Gospel. Vide *Schoettgenii Hor. Heb. & Talmud. Vol. I. 1113.*

(f) Rev. vi. 9.

and went therefore in the first holy Place of Heaven, at the opening of the \*fifth Seal, but could not enter the Holy of Holies,

\* Under the Law, there was a Pause in the daily Service, at the fifth Lamp, and "they lighted not the † two Lamps, till the Blood of the Lamb was poured out and sprinkled." At the fifth Seal, those to whom white Robes were given, are commanded to rest a little Season, (*Chronon mitron*) The *Blood of Christ* can only open the Way into the Presence, or inmost Heaven, that is, give the Body or Garment for the most glorious Life on the † *Throne of God*. For, when the Soul is clothed with the § *seven Spirits*, she is then a *Bride*, adorned and prepared with the *wedding Garment* for the *Marriage of the Lamb*, and may enter the *Sanctum Sanctorum* in the *Temple*, which is Heaven. The || *seven Seals* and *seven Trumpets* are *Figures and Measures of Times*; on which Account, the Lord commanded the Trumpets to be blown at the \* *Heads of their Months* and *solemn Days*, which had a limited Order of *equal Time*. The *seven Trumpets* of the Prophet, who speaks in Conformity to the *Images and Type's of the Law*, signify Periods of Time; and as the seventh Trumpet is the ¶ *fulfilling of the Mystery*, this points to the evangelical Feast of Trumpets,

† Lightfoot's Works. Vol. I. 946.      † Rev. iii.  
21.      § Lightfoot, Vol. I. 341. calls them the *seven Spirits of the Messias.*      || Rev. v. 1.—viii. 2.  
\* Numb. x. 10.      ¶ Rev. x. 7.—xi. 15.

lies, which is the *third and inner Heaven* of the Apostle, until “their Brethren and Fellow-Servants were slain that should be killed as they were.” From these Passages, it may be discovered, that the State and Process in Regeneration which answers to the golden Altar of the Type and Figure, brings the Sons of God near his Presence, as the new House or Body is formed more and more after the Image of the *heavenly Adam*. And we may find too from the same Ground, that the continual Work and Ministry of Christ’s glorious Priesthood, is to create these Clouds of Glory and of Heaven, from himself, even from his *Wife*, the (*g*) *new Jerusalem*, who is the *Mother of us all*, from her own pure and incorruptible Materiality or Substance.

(*g*) Gal. iv. 6, 25, 26. Rev. xxi. 2.

Trumpets, as in the *Succession of the Months* the *seventh Trumpet* was blown under the Law, as the *last Month of the sacred Year*. How near we stand to this great Day of the Gospel, will be made known more and more, by a Gift of heavenly Light, to measure the *Moons* according to the *true Time*, which divine Wisdom intended to conceal for a while, and then to reveal in its *proper Season*.

Substance. Hence he is Night and Day forming and feeding Lambs for the *Pastures* of JEHOVAH; and his Altar on Mount Zion on high, is always burning with that blessed Fire which executes the *double Office of Life and Death*, *destroying* the outer Man, and *renewing* the inner, *Day by Day*; *killing* Man in the *Flesh*, and *quickening* him in the *Spirit*. And this divine Procedure of Jesus Christ will not be stayed or turned back, till he has poured his redeeming Blood through the *Dispensation* of the *Fulness* of *Times*, and sowed the Seed of immortal Bodies (which make the Gospel-Immortality) that shall never wax old, or decay, never feel Pain, Sorrow, or any Evil to all Eternity. What a Work of Love is this! O ye Angels of Light, your Tongues can only proclaim, how great! how good! how comprehensive it is! or as the Apostle speaks, that  
 (b) "ye being grounded and rooted in  
 " Love, may be able to comprehend with  
 " all Saints, what is the Breadth, and  
 " Length, and Depth, and Height: and  
 " to

(b) Eph. iii. 17, 18, 19.

" to know the Love of Christ which passeth Knowledge : that ye may be filled with all the Fullness of God ; even of that God who is Love ; and whom nothing but Love can feel and find."

In the Power of burning the Incense given to (*i*) Aaron, is pointed out another Aaron, who works that in the Spirit and Truth, which the other could only perform in the Figure and Shadow. Christ is therefore called the (*k*) Lamb of God by way of Eminence and Superiority, and (*l*) the Priest ; because he alone is able to perform that great Work of raising up the Clouds of Heaven, that is, spiritual Bodies, figured by the Cloud of Incense, a sweet Savour to the Lord ; which is done in a mystical and (*m*) invisible Generation, as the typical Priest performed it in an external and visible Manner, the Letter and Guide to an inward and spiritual Sense. As there was but one Priest and his Sons, in the Name and Power of their Father, the one Lord and Master of the House of God

(*i*) Exod. xxx. 7, 8.    (*k*) John i. 29.    (*l*) Heb. vii. 3.    (*m*) John iii. 6, 7, 8.

God under the Law, who had Authority to do this Service of burning the Incense in the holy Place ; so we are assured by the Gospel confirming the Voice of Moses, that there is only (*n*) one Lamb of God *that taketh away the SIN of the WORLD* ; and one High-priest who hath the (*o*) Keys of *David*, even of *Life and Death* : who alone can give the white Raiment, and who cometh in his Kingdom and in his Glory, in the Clouds of Heaven, answering to the Clouds of Incense under the Law.

Now, according to the Image and Statute of the Law, as the Lord met *Israel* in the holy Place, and owned his *First-born* in the Figures of the *seven Lights* and the *Cloud of Incense*, filled with their united Splendor ; so doth he meet his Sons of the *promised Seed* in the true Lights of Life, burning in the sweet and soft Cloud, the fine Vessel of a Texture indissoluble and everlasting. And this Power in another Image and Figure of the Law, fulfills the Words of the Prophets, (*p*) in giving the

*Garment*

(*n*) John i. 29.      (*o*) Rev. iii. 7.      (*p*) Isaiah  
lxii. 3.

*Garment of Praise* for the *Spirit of Heaviness*, and in *clothing* his *Priests* with (q) *Salvation*. In reference to this wonderful Power of *Christ*, the (r) *anointed Son of JEHOVAH*, the Prophets speak in dark and mystical Words concerning Clouds. "Behold, he (s) shall come as *Clouds*, and his (t) *Chariots* as a *Whirlwind*." These last mean the *Cherubim*. In the same Sense, the royal Psalmist says, "Ascribe ye Strength unto God : his Excellency is over *Israel*, and his Strength is in the (s) *Clouds*." Did this Prophet who knew the *wonderful* Things of the *Law*, ascribe this Strength of God to the Clouds of this World, the Texture and Cohesion of which is broken and dissipated by every Blast of Wind ; and to which Scripture compares the most unsubstantial and perishable Things ? Thus too, (u) *Joel* speaks of the *Day* of the *Lord*, and of its being *nigh at hand* ; "a Day of *Darkness and Gloominess*, a Day of *Clouds and thick Darkness*." In another Place, the sacred Writ points to the Law

(q) Ps. cxiii. 16. (r) Ps. ii. 6, 7. (s) Jerem. xiv. 13. (t) Ps. lxviii. 34. (u) Joel ii. 1, 2.

Law of the *Clouds of Incense*, as a Figure of Christ's coming in Spirit, or as the quickening Spirit over all Flesh. (x) "Who is this that cometh out of the Wilderness, like Pillars of Smoke, perfumed with Myrrh and Frankincense?" The same glorious Ministration of our Lord is signified by the Prophet: The (y) Lord has promised to create upon every Dwelling-place, in Mount Zion, and upon her Congregations, a CLOUD and SMOKE by DAY, and a PILLAR of FIRE by NIGHT; and upon all, the GLORY shall be a COVERING. On this Account, the Israelites were led out of Egypt, the Land of Bondage, under the Cloud, and were guided by it, in all their intricate Journeys through that great and unknown Wilderness, to the Land of Canaan. To this, as a glorious Pledge and Promise of Blessings to descend through all Generations by the Means of the heavenly Cloud, the \* Apostle speaks

(x) Cant. iii. 6.

(y) Imai. iv. 5.

\* In this Passage, the Sum and Spirit of the daily Service, which was afterwards appointed, is brought before

speaks thus: (z) "I would not that ye should  
 " be ignorant, how that all our Fathers  
 " were *under* the *Cloud*, and all *passed*  
 " through the *Sea*; and were all *baptizell*  
 " unto *Moses* in the *Cloud*, and in the  
 " *Sea*; and did all eat the *same spiritual*  
 " *Meat*; and did all drink the *same spi-*  
 " *ritual Drink*: for they drank of that  
 " *spiritual Rock* that followed them, and  
 " *that Rock was Christ*." What a preg-  
 nant and beautiful Figure is here given of  
 the *spiritual Moses*, leading his own Peo-  
 ple through the Wilderness of this World,  
 covering them with the *white Cloud* of his  
 own *weaving*, and feeding them from him-  
 self, as *his Cloud of Glory* is *spread over*  
 all Nations, and *overshadows* the Peoples of  
 the Earth, though few among the many  
 who are *called*, believe his Power, and the  
 great

(z) I Cor. x. 2.

before our View; and consequently, the Gospel is comprehended in it. We find the *Baptism by Water*, and by *Fire*; the *Feeding of Israel with spiritual Meat* and *Drink from Christ*; the *Angel of JEHOVAH*, his *Face* and *Presence*, in the *Cloud of Fire*; and thus bringing them to *Heaven*, the true Land of Promise.

great Work of his Priesthood and Kingdom within themselves.

In the next Point for our Consideration, which is the Prohibition of offering any Strange Incense, Burnt-Offering, or Meat and Drink-Offering, two fundamental Antitypes of the Gospel are supported and enforced. The Words of this Prohibition ran thus : " Ye shall offer me STRANGE INCENSE thereon, nor Burnt-Sacrifice, nor Meat-Offering, neither shall ye pour Drink-Offering thereon." Exod. xxx. 9.

By this first Restriction we are taught, that as no other spicy and balsamic Gums than those appointed by the Law, were to form that typical Cloud of sweet Savour, by the Hand of Aaron, the first High-priest under the Figure ; so no other Hand or Power than that of Christ, can create such Clouds of Heaven, as constitute immortal and incorruptible Bodies ; such as no Time can wear out, nor any Force dissolve, or break their divine Texture and strong Web. We have in this World a Scene of Wonders before our Eyes ; for, as we admire and extol the Wisdom and

Power

Power of God, in fashioning the earthly Tabernacle of our present Body, wherein we sit Prisoners of Death, bound in the Chains of dark and bard Matter ; over which the Elements of Light and Air rule, and soon destroy the whole Building : How much more Reason is there to praise the divine Wisdom, and to magnify that Power, which creates the everlasting Tabernacles of Jacob, and the Dwelling-Places of Israel ; or in the Prophet's Words, alluding to the Feast of Tabernacles celebrated once in every Year :

(a) " Look upon Zion, the City of our Solemnity or Meeting : thine Eyes shall see Jerusalem a quiet Habitation, a Tabernacle that shall not be taken down, not one of the Stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken. But there the glorious Lord shall be to us a + Place of broad

(a) Isai. xxxiii. 20.

+ This Prophet, after having shewn what was the true Tabernacle, introduces the Lord under the Image of broad Rivers and Waters, meaning thereby the whole

*" broad Rivers and Streams."*—Well might it be said of these, (*b*) *" how beautiful are thy Tents, O JACOB, and thy Tabernacles, O ISRAEL! How amiable are thy Tabernacles, O LORD of Hosts! my Soul longeth, yea, even fainteth for the Courts of the LORD : my (c) Heart and*

*" my*

(*b*) Numb. xxiv. 5.      (*c*) Ps. lxxxiv. 1, 2.

whole Creation restored to the State of the *Sea of Glass*, like unto *Crystal*, mingled with *Fire* before the *Throne of God*. In reference to the same Truth, *Ezekiel* also speaks of the *Waters* issuing from the *Temple*, and continually increasing, wherein the Number of the *Redeemed* is represented under the Similitude of a *great Multitude of Fish*, as the *Fish* of the *great Sea*, exceeding many. In *Ch. xlvi. 9, 10.* and with regard to the *Tabernacles*, both *Isaiah* and *David*, look forward to the Truth in *Heaven*, and not to *Churches* under the *Gospel*, in the Sense of *meeting together* to worship, and *bear the Word*, which is given by so many as the ultimate Sense of this *Psalm*. Such Interpretation is the way to keep Christians Babes in Knowledge for ever, and to prevent their feeling after more excellent and heavenly Things under the earthly Figures and Shadows ; while this Rest and Confidence in the external Rites and Branches, as their own End and Completion, makes the very Heart and Spirit of the Jew, wherever the *Letter of the Law* is so much dwelt upon, and adhered to.

" my Flesh crieth out for the LIVING  
" GOD." And was not the Tabernacle of  
the Lord in the Cloud and Pillar of Fire?  
So must his Dwelling-place be the same  
Schechinah, or Glory, for all his Sons of  
the new Creation in Christ; for in this only,  
the Truth of the Figure is found under  
the Gospel.

Now, who but the supreme God has  
taught, or given to any Son, but Jesus  
Christ, to work as he worketh? to whom  
among the Angels has he given Power to  
overshadow others, and to make them a  
Tabernacle under his Cloud, but to our  
Lord alone? for there is no (*d*) other  
Name under Heaven, given unto Men, by  
whom we must be saved, but only the  
Name of the Lord Jesus: for he has all  
Power both in Heaven, and Earth, that is,  
in all heavenly and earthly Elements, Prin-  
ciples and Virtues, to create new Forms,  
new Temples of Glory, which shall never  
be destroyed, and which may bear the  
Light of the Presence of God after the Power  
of an endless Life.

S 2

Secondly,

(*d*) Acts iv. 12.

Secondly, in the Prohibition of any Burnt-Sacrifice, or Meat and Drink-Offering, upon this golden Altar, another Mystery of the Kingdom is revealed ; which is, first, that *all Wrath, killing or Vengeance against the outer Man in the Body of Sin, is at an end, and finished upon the outer Altar of Brass* ; where the Fire in the Figure of his Sacrifice, devoured the Sinner, broke *all his Bones* and ground him to *Dust and Ashes* : But here, in the *holy Place*, he rises again and comes forth in a Cloud, and stands overshadowed with the Cloud of the Lord, where (e) “ *God is Love, and Life in the Light of his own eternal Essence, and in him is no Darkness at all.* ” Under the Law, no Priest could enter this Place, but he must be first clothed with the *white Garment*. All Sin and Iniquity was in the Figure purged away by Fire, and the Sinner saved by that Purgation ; and thus under the Gospel, he is purified by the *Baptism of Fire*, even the *holy Spirit*, and cleansed by the *Blood of the Lamb*, in which *holy Medium, Element or Vehicle*,

Vehicle, he alone dwells and communicates his living Power and Glory to others: Hence nothing was to appear in this first Sanctuary, as a Smoke of Wrath and Jealousy, which did appear in the Fire of the outer Altar, consuming the Sin and trespass-Offerings. On the golden Altar, God was Light, and in this Principle of Love and Meekness, he filled the typical Cloud with the seven Spirits of Light from his typical Throne of the Cherubim: "But we have access to the Father, through one Spirit, even the Spirit, Image and Likeness of Christ regenerated in Man." In the same Manner it is said; "Behold, the (f) Tabernacle of God is with Men, and he will dwell with them, and they shall be his People; and God himself shall be with them, and be their God: And God shall wipe away all Tears from their Eyes: and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: for the former Things are passed away; behold, I make all Things new." As we have seen

the *Tabernacle of God*, his proper *Schechinah*, to have been the *Cloud* under the *Law*, so it is under the *Gospel*; and this Passage in the *Revelation*, introduces and confirms the *Figure* of the *golden Altar* in the *Cloud of Incense*; for, as this Type signifies the *spiritual Body*, so, when this is fully perfected, Death and Sorrow and Pain are no more; all Things are then become new.

Thirdly, as this Cloud was a *continual* and illustrious Branch of the *daily Service*, in the *Morning*, and in the *Evening*, and was connected with the Ministry of the seven Lamps: it furnished this typical Lesson and Declaration, that the Anti-type and Truth to this Figure must be *always*, that is, Day and Night, fulfilling in the heavenly Priesthood of Christ, which consists in regenerating new Bodies, to bear as *everlasting Temples*, the *Lights* of *Eternity* emaning from the *Faces of God* on his *Throne*. This very Power the spiritual Jews called the *Resuscitation* and *Rerstitution* of the *seven Lights* and their *Kessel*, which were fallen into *Klippoth*, *Cortices*,

*Corticēs, the Matter of this World,* in a State of Hardness, and Density of Darkness and Confusion, in Rocks and Metals, in Earth and all other Things, by the Thrones of *Lucifer* and his Hosts *cast down*, and broke into Disorder by his Rebellion. Now; how far this Process of the mystical Regeneration and Restitution is carried on in Believers, is one of those Secrets, known only to the Spirit of God and the Spirit of Man, bearing Witness to each other, for (g) "the *Lord* knoweth *them* that are " *bis* :" or, as it is said in another Place, " (b) Eye hath not seen, nor Ear heard, " neither have entered into the Heart of " Man the Things which God hath pre- " pared for them that love him. But " God hath *revealed* them unto *us* by *bis* " *Spirit*; for the *Spirit* searcheth *all* " *Things*, yea, the *deep Things* of *God*. " For what Man knoweth the *Things* of " *Man*, save the *Spirit* which is *in him*? " Even so, the *Things* of *God* knoweth no " *Man*, but the *Spirit* of *God*. Now,

S 4

" we

(g) II Tim. ii. 19.      (b) I Cor. ii. 9, 10, 11, 12,  
13, 14.

" we have received, not the *Spirit* of the  
 " *World*, but the *Spirit* which is from  
 " God, that we might know the *Things*  
 " that are freely given to us by God.  
 " Which *Things* also we speak, not in the  
 " Words which Man's Wisdom teacheth,  
 " but which the *holy Spirit* teacheth, com-  
 " paring *spiritual Things* with *spiritual*.  
 " For the *natural Man* receiveth not the  
 " *Things* of the *Spirit* of God, for they  
 " are *Foolishness* unto him: neither can  
 " he know them; because they are *spiritu-*  
 " *ally discerned.*" Another Prophet also  
 confirms this Truth, where our Lord says,  
 (i) " to him that overcometh I will give to  
 " eat of the *Lidden Manna*, and will give  
 " him a *white Stone*, and in the *Stone* a  
 " *new Name* written, which no *Man*  
 " knoweth, saving he that receiveth it." And have we not this Evidence in our-  
 selves, that as only through the Medium,  
 and *Instrument* of the *earthly Body* with  
 its Senses, *Man* is capable of knowing,  
 and of having the *Powers* of this *World*,  
 the *Good* and *Evil* revealed in him? what  
 the

the Elements of Fire, Light and Air work upon him from above ; and what the *Earth* with her Properties of *Water* and *Blood* ; with the Fruits, Odours, Tastes, and other combined Qualities, can give him to Experience ; so only, through the Medium of a \* *spiritual Body* (which may not

\* The Apostle *Paul* affirms, that the Things of Heaven were *revealed* by the Spirit given to Christians, that is, known and experienced by them. Did the inspired Writer intend only moral Duties, or so much as intimate such in this Place ? Now without this Spirit communicated to them; according to his clear and express Doctrine, they could not have any Knowledge of those Things which were so graciously and freely bestowed upon them. For, in the Example to confirm his Declaration, he says, as such a Spirit as Man has above the Beasts of the Field, can only tell, judge and feel its own Life and Powers, both of Mind and Body ; so only the Spirit given from God, is able to teach, reveal and make known such Things, as Eye had not seen, nor Ear heard, neither had they entered into the Heart of Man, that is, of the natural Man. And yet these very Things he had known, and other Christians with them. This *internal Revelation* is called in another Place, the *tasting* the † *good Word*, that is, *Christ* in them, and the *Powers* of the *World to come*. Yet the natural or

*animal*

† Heb. vi. 4, 5.

not improperly be called, a *celestial Instrument*; whether it be more or less perfected

*animal Man*, that is, every one in a State of *mere Nature*, as derived from the *first Man* under *Sin*, could not know these heavenly Blessings, because he had not the Spirit from God given to him, by which alone he could discern the Things of God from the Things of this World, and from his own Life in an *unregenerate Condition*. The other Apostle confirms the same Truth, only saying further, that no one *knoweth the new Name*, save he that receiveth it. After this Testimony by the Mouth of *two such Witnesses*, let no Man dare to speak against *divine Experiences*, the Knowledge and *Revelation of Christ*, his *Life and Spirit* in the *Hearts* of his real Followers. For this is the Voice of the Gospel, whatever Errors may be engrafted on this fundamental Principle of the Christian Revelation. The Truth itself is placed beyond Doubt, if the Apostles and Prophets of our Lord be esteemed good Witnesses in this Case. Let Popes, and Councils; let learned or unlearned Men decree against it, and against the Operation of the holy Spirit in Man; it ought to be of no greater Weight, than if they had decreed against the Power and Influence of the Light and Air of this World in natural Things. The greatest Effort in the Way of profane Wit and Ridicule, has been made against the *immediate Illumination* and *purifying Power* of the *holy Spirit*, by the *Bishop of Gloucester*, in a late Book called the *Doctrine of Grace*, &c. *Methodism* is wounded with a Witness, and so is the Gospel too, in this astonishing Treatise.

fected in Man, can any one enjoy the least Foretaste of Heaven, or have any Savour of the good Word, and Powers of the World to come : what the new Heavens of Jebovab can operate in the triple Band of the living and eternal Fire, Light and Spirit ; and what the new Earth can manifest in the Unity of Spirit, Water and Blood : what ravishing Joys the new Meat and Wine of the Kingdom can communicate to the Faithful.

I shall now remove the only *specious* Objection against the Cloud of Incense, as a Figure of spiritual Body, both in regard to Christ, and his Saints. And this Objection will be formed from two Passages of the Revelation, where the four Beasts and twenty-four Elders fall down before the Lamb, having every “ one of them “ (k) golden Vials full of Odours, which “ are the Prayers of Saints : and again, “ (l) another Angel came and stood at the “ Altar, having a golden Censer, and there “ was given unto him much Incense, that “ he

(k) Rev. v. 8. (l) Rev. viii. 3, 4, 5.

“ he should offer it with the *Prayers* of  
 “ all the *Saints* upon the golden *Altar*  
 “ which was before the *Throne*. And the  
 “ *Smoke* of the *Incense* which came with  
 “ the *Prayers* of the *Saints*, ascended up  
 “ before God, out of the Angel’s Hands.  
 “ And the Angel took the *Censer*, and  
 “ filled it with *Fire* of the *Altar*, and  
 “ cast it unto the *Earth*: and there were  
 “ *Voices*, and *Thunderings*, and *Lightnings*,  
 “ and an *Earthquake*.” Now it is plain,  
 that the *Prayers* of the *Saints* are figured by  
 the *Incense*, and the *Cloud*; and the Reason  
 of this Representation is, because no one  
 can worship the *Father* in *Spirit* and *Truth*,  
 until he be clothed with the *white Cloud*  
 of the *Gospel*, answering to the *Cloud* of  
*Incense*, and to the *white Garment* of the  
*Levitical Priesthood*. For we know, how  
 frequently in Scripture the (*m*) *Effect* is  
 put for the *Cause*, as it is in these Places.  
 The Consequence from the casting down  
 of the *Incense* unto the *Earth*, was the  
*Voices*, *Thunderings* and *Lightnings*, and  
 an

(*m*) Vide *Glossii Philolcl. Sac. Lib. 5. Tract 1. Cap. 1. P. 10, 62, &c. de *Metonymia Effectus*.*

an Earthquake, (which Effects were seen before the Throne of the Lamb,) to shew, that the *Power* of the Praises of the twenty-four Elders from their *Thrones* of the *Cherubim*, which are *Thrones of Fire*, is the *Dissolution* of the old *Earth* of the *Curse*, and the *Creation* of the new *Earth*, wherein Peace and Righteousness shall dwell for ever. For, as the Apostle interprets the *mystical Sense* of *Shaking* and the *Voice of God*; (n) “ yet once more I shake “ not the *Earth* only, but also *Heaven*. “ And this Word, yet once more, signi- “ fies the removing of those Things that “ are *shaken* as of Things made, that “ those Things which cannot be *shaken*, “ may remain.” Thus Christ who makes all Things new, dissolves the old by Voices, Thundrings and Earthquakes, as the Elders did by their Prayers, or the Fire of their Cloud of Incense: because God is a *consuming Fire*, never consumed, but one pure, and eternal Life; and because these Elders, as the *Fathers* of all the *Children*, have one Work, and one Heart of Love,

to

(n) Heb. xii. 27.

to co-operate with Christ, their Father and Head of all, in the Redemption of the *whole Creation* from the Bondage of Corruption into the *Liberty* of the *Glory* of the Sons of God, into such a State, as the Heavens and the Earth which they dwell in, are always blessed with.

Secondly, the Cloud, or the Incense forming it, could not signify the Prayers of the Saints in any other Sense, than as they poured forth their ardent Supplications in their Clouds, or white Robes: which Prayers are therefore heard and prevailed with God, because they flow from the Hearts of these (*o*) *royal Priests*, who desire to save and seek what is lost, as their great Head and Master shewed the Pattern and Example to all his own. For, as from one *Fire* the Cloud of Incense was to be *kindled*; so that *Fire* under the *Gospel* is from the *Throne of Jesus Christ*, the *God* and (*p*) *Saviour of all Men*. *His First-born are Fellow-workers in the Mystery of Love, and of the (q) Council of God*

(*o*) I Peter ii. 9.      (*p*) I Tim. iv. 10.      (*q*) II Tim. i. 9.

God purposed in himself, and which he  
(r) promised before the eternal Times, and  
will perform in their Fulness. For none but  
the *First-born* enjoy the spiritual *double Por-*  
*tion* of being *Kings* and *Priests* unto God :  
all the rest of Mankind are their Subjects,  
and must be brought near to the one  
Father of all the Family by their Means.

Thirdly, the Incense under the Law  
was the *Cloud of Fire*, or of *seven Lights*  
united, flowing from the golden Candle-  
stick, and rising from the Blood of the  
Lamb just before sprinkled ; and under the  
Gospel, *Christ* gives this *white Cloud* to his  
few chosen, and forms their fine Linen  
within the earthly Tabernacle. It is the  
Spirit of their Prayers *speaking better*  
*Things* than the *Blood of Abel*, even the  
same Glad-Tidings, that the *Blood of Christ*,  
the *Fountain* of this *new Blood* in all others,  
speaks to lost Man, and to his bitterest  
Enemies. Hence the Prayers of the Saints,  
then only strong and constant, (when they  
are clothed upon with the Cloud of Glory,  
the white Robe of *eternal Light*) may be  
well

(r) Titus i. 2.

well represented as a *certain Effect* from the Cause, namely, of their being invested with the Cloud, or in the Apostle's Words, of being (*s*) clothed upon with their *House* from *Heaven*.

Lastly, there can be no good Objection against this Interpretation which is so suited to the Figure and Shadow of the Law; for it bears the same Sense with that of others, though it be assigned to its *true Cause* only by this Explanation. *Incensio Aromatum ad ipsum opus Spectabat, & fiebat ope Prunarum ab Altari desumptarum, Emblema precum in fervore Spiritus Offerendarum, qui Spiritus vocatur Spiritus precum, Zach. xii. 10. Estque Spiritus Christi Clamantis pro nobis. Gal. iv. 6. Quem (t) Christus pro nobis Meruit, unde quasi ex altari Holocaumatum desimitur, & in Medio electorum fidelium Collocatur, ut ignis instar, divinum Zelum in precibus accendat.* This Sentiment points almost the same Way: for, as no Prayers can ascend from the whole

(*s*) II Cor. v. 2, 3.     (*t*) *Sal. Van Til de Tabern. in Antiq. Jud. ab Ugolini Edit. Vol. VIII. 123.*

whole Heart and Spirit of the Saints, without the Cloud of Incense, that is, the Body of Glory, or Pillar of Fire, inwardly rising, though not fully perfected in this World; so this Body of Glory (whereby the heavenly Life and Joys in the Tabernacles of Jacob are felt and known) may be said to give Rise to these Prayers, and consequently to those Praises for being washed in the Blood of the Lamb, and for having got the white Robes through their Purification in his Blood. But as the Love and Goodness of these Elders is not limited to their own Happiness only, more than the Love of Christ was, by whom they are what they are; their Prayers are a Fire of Incense, or Pillars and Clouds of Fire, cast down upon the Earth, to kindle in others the same Clouds of Heavens, in which they themselves are Sons of God. And indeed, this is the proper Office and glorious Work of the (u) First-born and First-fruits to sanctify the whole Mass, and to communicate their superior Gifts and Treasures to the younger Children, accord-

T ing

(u) Röm. xi. 16. - Lev. xxiii, 10.

ing to (*x*) that Order of rising in Christ, which God has fore-ordained to every Man. And therefore the same Signs follow their Prayers, their (*y*) Coals of Fire cast down from their Cherubim, which are (*z*) Thrones of Light, as attend the Throne of the Lamb on Mount-Zion, to signify to us the same Effects, the same great and excellent Blessings descending to Earth, and the Inhabitants that dwell upon it. These Reasons are fully sufficient to remove this Objection, the only one of any seeming Force against the general Concurrence of Scripture, and of the typical Service to that Interpretation which has been before assigned. But to place this important Truth in a stronger Light, we will compare it with the Reasons brought by others, for the Sense and Meaning of the License in the legal Ministry: and by this Contrast, what I have said may appear with more Weight, and carry more Conviction.

(*a*) Thomas thinketh according to a very learned

(*x*) I Cor. xv. 20, 23. Rom. xiv. 9. (*y*) Rev. iv. 5.—viii. 5.—xi. 19. (*z*) Ezek. x. 2. (*a*) *Willet's Sixfold Comment.* Exod. xxx. 7, 8, 9. P. 568.

learned and laborious Commentator, that the Incense was appointed to be burned upon the golden Altar, for this End, to qualify the Smell and strong Savour which did arise from the Sacrifices of Flesh, which were offered upon the brazen Altar without : and therefore every Morning and Evening, the Incense was burned about the same Time, when the daily Sacrifice was offered. This absurd Notion which has not the least Regard to a *typical* Meaning, or a *Shadow* of good Things to come, wants no Refutation, though *Tostatus* has fully exposed the Vanity of this Opinion. He himself is only able to say, that it was offered, ad majorem Reverentiam Cultus, for more Reverence of God's Worship. *Tost. Quest.* 4. — But in this, there is no Intimation of any figurative Sense to be answered under the Gospel; and yet the (b) *whole Service*, and the *whole Law* was a (c) *Shadow* of the *evangelical Dispensation*.

The Reasons given by the same Hand for the Inhibition of any strange Incense,

T 2 of

(b) John i. 17. (c) Heb. viii. 5.

to be brought to light by the Gospel of  
*Jesus Christ.*

Grotius assigns a (*e*) few Reasons for the Incense, which as his Custom is, he draws from the Practices of Heathens : and in this Path, is followed by *Le Clerk* and *Spencer*. Suffitum adhibere Sacris mos gentium fermè omnium, ut Solebant cuncta hominibus grata in divino Honore usurpari. Sed et usus aliquis ad Discutiendum Nidorem ex Animantibus ; purgandumque Aerem. *Mystica Significatio est*, Sursum habenda Corda. The last Sense is the only passable one ; and yet it bears no great Agreement, as a Figure, with the Truth under the Gospel, nor with the Blood of the Lamb under the Law, sprinkled just before the lighting up the two last Lamps, and the kindling the Incense. Let the (*f*) *Spiritual* judge between their Reasons, and the Interpretation offered in this Work. I shall not take up the Reader's Time in confuting their Opinions ; they fall of themselves ; and therefore I hasten to

(*e*) *Critic. Sacr.* Vol. II. 769.      (*f*) *I Cor. ii. 15,*  
16.

to discuss the Ground and Reason of the *Daily Meat-Offering of Cakes*, which was the *Duty of the High-Priest, Day by Day, or Continually*. The Law for this Branch of the Service is recorded in *Levit. Chapt. vi. V. 19, 20, 21, 22, 23.*

“ And the *Lord* spake unto *Moses*, saying, this is the *Offering* (Gift) of *Aaron*, and of his Sons, which they shall offer unto the *Lord*, in the *Day* when he is anointed ; the tenth of an *Ephah* of fine *Flour*, a continual *Meat-Offering* : the half of it in the *Morning*, and the half of it in the *Evening*. Upon a Pan it shall be made with *Oil* ; fried thou shalt bring it with the *Bakings* of the *Meat-Offering*, small *Pieces* thou shalt bring, the *Smell* of *Rest* unto JEHOVAH. And the *Priest* that is anointed in his Stead from among his Sons shall offer it : it is a Statute (g) for ever unto the *Lord*, it shall be wholly burnt. For every *Meat-Offering* for the *Priest* shall be wholly burnt ; it shall not be eaten.”

T 4

In

(g) Of an *Age*, or *Eternity*.

In this Institution, four principal Circumstances occur for our Consideration, which are these ; the *Time* of *anointing* the *High-Priest*, the *Division* of this *Mincab* or Oblation into *two equal Parts* for the *Morning*, and for the *Evening* ; the *Manner* of *preparing* it by *Fire*, and the *Command* of *burning* it *entirely*, that *none* of it might be *eaten*.

Now the High-Priest below, typifying the superior Priest above, the Time of anointing Aaron and his Sons must regard *Time*, and be a Figure of it in the Antitype. Accordingly we find *Christ* separated before the *patriarchal* and *legal Ages*, and ordained (*b*) before the *everlasting Times*, as the Apostle speaks. That there was a *Time* of *this Separation*, is shewn by (*i*) *David*, many Ages preceding his coming in the Form of sinful Flesh : the Prophet *John* is shewn *this Wonder in Heaven* ; and (*k*) *Daniel* sees him *coming in the Clouds of Heaven*, though no particular

(*b*) Tit. i. 2. II Tim. i. 9. Heb. i. 2.—ix. 27.  
(*i*) Ps. ii. 7. Heb. ix. 27. I Pet. i. 20. (*k*) Rev. xii. 5. Dan. vii. 13, 14.

ticular Period of Time is marked by them. This, however, we are told, that he appeared once in the (*l*) *Consummation of the Ages*; by which we must apprehend that *many Ages* had elapsed from the Time of being separated for the great Work of Redemption. In this ancient Designation of our Lord, which was in succeeding Times to be revealed in a (*m*) *Body prepared* for this glorious End of manifesting *Jesus Christ* to the World: at this Time, however remote it may be, and before the (*n*) *Foundation of the World*, JEHOVAH (whose Name and Character is the God of Gods, and the Lord of Lords) filled his Hands with the *Bread of Life*; and he began the great and good Work of a *Shepherd* and *Feeder*; when “*God glorified him to be an (*o*) High-priest*, by saying unto him, *thou art MY SON, to Day have I begotten thee.*”

Secondly, in the Revelation of *this Mystery* bid in a Manner from *Ages past*, which was brought into *Light* by the visible Appearance

(*l*) Heb. ix. 27.      (*m*) Heb. x. 5. Ps. xl. 7.

(*n*) Heb. iv. 3. John xvii. 24.      (*o*) Heb. v. 5.

pearance of *Jesus Christ* as (*p*) *Son of Man*, and *Son of God* too in one Person; he as the true Priest claims to himself this Part of the typical High-Priest's Office and Duty, when he says, (*q*) " *I am the living Bread, the Bread of Life, and the Bread of God*, which he that eateth shall live for ever." Which Bread, that is, his *heavenly Flesh* of the (*r*) *spiritual Form*, was and is, and will be ever prepared in the *Fire of Eternity*. For as the Apostle speaks in another Mystery of his Character, *Jesus Christ, the same*, that is, the anointed Saviour (*s*) *Yesterday and to Day, and for the Ages*; by which last he means the Dispensation of the (*t*) *Fulness of Times*, when the *last Enemy, Death*, shall be *destroyed*, and *all Things* being *subdued* unto himself, he shall give up the (*u*) *Kingdom* to *God, his Father*; for no middle Nature or Person can then be wanted, when all Things are reconciled by his Blood, and become his Image, for (*x*) *God will be all in all.*

In

(*p*) Rev. xii. 5.      (*q*) John vi. 51, 53.      (*r*) Vid.  
Mori Oper. Vol. I. P. 503.—508.      (*s*) Heb. xiii. 8.  
(*t*) Eph. i. 10.      (*u*) I Cor. xv. 24.      (*x*) I Cor.  
xv. 28.      Eph. i. 23.

In the second Circumstance of *dividing* this Oblation into two equal Parts, appropriated to the Morning and Evening Sacrifice of the Lamb, we have a striking and lively Representation of the High-Priest's *Right* and *Claim* to the *whole Feast* of the *Law*, as it was all reckoned in *his Name* and Power, from the first legal and typical Priest, *Aaron*, through every Succession of his Sons. With a View to this  
 + Claim, he (*y*) ordered to be made six Cakes

+ It has been disputed, whether this Injunction was confined to the *seven Days* of consecrating *Aaron*, and every Successor to the High-Priest's Office, or extended to a *continual* Oblation every Day. The Jews affirm that it was daily offered ; and they must be admitted good Judges and Witnesses of the external Rites of the Law, to which they paid so great Attention. They deliver this as Part of the daily Service, and of the Ministry of the High-Priest. \* *Maimonides* in particular from their *Talmud*, makes a Distinction between the Meat-Offering of the first Consecration, and that which the High-Priest offered continually : that in the first Case, he divided not the Cakes, but offered all at once, with the Handful of Frankin-

(y) *Ainsworth* on Levit. vi. V. 21.  
on Levit. vi. V. 20.

\* *Ainsworth*

Cakes of every tenth Deal, and brake every Cake into two, and doubled the Halfs into two more, so that there were twenty and four Pieces offered in the Course of the Day.

Thus was a *Portion* delivered out for the (z) *twenty and four Elders*, which was the (a) *double Priesthood of David*, distributed into *twenty-four Courses*; and to each Course

(z) Rev. iv. 10.—v. 8, 14.      (a) I Chron. xxiv. 7.—18.

**Frankincense.** This Part therefore must be considered, as continual, and as the *chief and leading Mark* of the High-Priest's *perpetual Interest and Property* in the *whole Ministrations* of the *Temple*. It were an easy Task to remove the seeming Objections which Cremer has made against Hottinger, Lundius, Jarchi, Reland, and others, who assert this Meat-Offering to have been every Day, during the Life of every High-Priest. But there is not Room for these Disputes in such a Work. We will subjoin the Testimony of the *Babylonian Talmud*. R. Abramam in *Schilte Haggib*. ita dicit: Constituebant facientes Cru~~cula~~, five sit die Profecto, five Sabbato, & hoc erat fertum Pontificis Maximi, Oblatum cum Sacrificiis Jugibus quotidiè, dimidium Mane, & dimidium Vesperâ. *Tractatus Talmudicus de Cultu Quotidiano a. Conr. Ikenio Edit. P. 21.—24.* Vide etiam *Relandi Antiq. Heb. ab. Ugo-lino Edit.* Vol. II. 529. & Vol. XI. 1059.

Course, a Father or Head was assigned, as a Figure of Christ, in his glorious Priests, or twenty and four Elders, who do not represent twelve Tribes from the Jews and twelve Tribes from the Gentiles, as this Interpretation is adopted by a late (b) Writer. The twelve Apostles were all Jews, and spiritual Fathers of the Gentiles, who were not taken into their Portion and Glory.

As this Oblation was made both in the \* Morning, and in the Evening, it was a Part of the Food in the Cloud and Vapour emaning from the perpetual Fire, as an uninterrupted Efflux. It was the Bread for the Feast of the Lamb which he gave forth mingled with the fine Parts and Vapours of his Flesh, constituting a strong beautiful Figure of Emanations and Irradiations of Light of Life, and the (c) Bread coming

(b) The Rev. Mr. Lowman on the Revelation.

\* Offerebantur quotidiè a Pontifice Maximo, vel ejus Nomine, 12 Crustula, quæ igne tosta & in 24 Partes divisa, Cum Pugillo thuris mane & Vesperi offerebantur, igne Consumenda ante Libamen Sacrificii Jugis. Relandi Antiq. Heb. Part 2d, C. 1.

(c) John vi. 50, 51.

coming down from *Heaven* from the true High-Priest, who was then in the *Glory* with the *Father*, and at his Right-hand, before he came as the *Man of Sorrows*, and the *Lamb of God*, whose Blood was to take away the *Sin of the World*. This Truth was clearly revealed, when Christ as the true Lamb to feed upon, and as the true Priest who gave of his own, brake the Bread, and gave it to his twelve Disciples, and applied it as the *Figure of his divine Body*, which must be (*d*) eaten as *truly* and *really* as the other : for Types and Shadows were now *no longer* to be used, but as *Lessons* and Monitors of better Things already come and at hand. For this End, two Figures are now *only* in Force, *Bread* and *Wine*, as Memorials of that Flesh and that Blood, for ever given, and for ever shedding to cover our *Nakedness* in *Adam*, or to be the *Seed* and *Root* of *Spiritual Bodies* after the *Power* of an *endless Life*.

Now

(*d*) See Mr. Law's Answer to Bishop *Hoadly* on the Sacrament, and the Hon. *Archibald Campbell's* Essay on the *Eucharist*.

Now the Distribution of these Pieces was to be made in the Morning and Evening, together with the Lamb, with the seven Lamps and the Cloud of Incense, because all the Parts of the daily Service were to be connected as one great Figure, flowing into each other, and leaving no Division or Chasm in the whole Ministrat<sup>n</sup>ion. And in this Unity and Continuation of the Figures through the Day, a close and express Image was represented, and is now set before our View, of the Powers of the heavenly Priest, Christ, and of his *unceasing* Action and Operation in Man. Of this uninterrupted Ministrat<sup>n</sup>ion of Life and Glory, our Lord speaks more fully in the Gospel, at his *consecrating* his Disciples to the *Priesthood* of the *everlasting Fire, tabernacling in the Flesh and Blood of Incorruption and Immortality*, where he says, "that (e) they ALL maybe ONE, as thou, FATHER, art in me, and I in them, that they may be all ONE in us: and the GLORY which thou gavest me, I have given them; that they may be ONE, even as

(e) John xvii. 21, 22, 23.

" as we are ONE : I in them and thou in  
 " me, that they may be made PERFECT in  
 " ONE." And again, "(f) Behold, I am with  
 " you ALL the DAYS, even to the END of  
 " the AGE. Amen."

The Glory Christ imparted, was not only moral Graces, but physical and heavenly Powers, called in one Word by the Law and Gospel, the GLORY ; and what that was, the holy Fire descending at Pentecost declared openly.

And again we are told, " that (g) he liveth EVER to make \* Intercession for them."

(f) Matt. xxviii. 20.      (g) Heb. vii. 25.

\* The natural Image of Intercession under the Law, was that of the Lamb on the Altar of Brass, standing between the two holy Places, and the outer Court. The real Intercession of Christ, or his coming between God and Man, is just the same under the Gospel : He is a divine Nature, existing before the Faces of the supreme God, and acting on our corrupt Natures by his holy and eternal Fire, till he has consumed all that evil Matter in us, which Adam by his Sin brought upon all, in whom they all died. Hence he purifies the Heart and Spirit from the Corruptions of Flesh and Blood, and at the same Time communicates the new Spirit or spiritual Body from his own, that the Saints may

"*them.*" Indeed, the whole Gospel consists in realizing all those Blessings in Man, according to the Spirit and Truth, which every Day were transacting in the Figure under the Law.

Thirdly, in the Preparation of these Cakes, by bakings in the Fire, and by their being called a *Savour of Rest unto U*

may have access to the Father through him, and be clothed in white Robes, washed in his own Blood. And this Intercession and Mediation stands always upon the same Foundation : Hence the \* *Hebrew Word* for it, signifies *to meet* ; and the *Greek* has the Sense of being *in*, or *between*, *ineſſe*, *interesse*. Under both these Meanings, Christ meets Man at the Altar of his perpetual Fire ; where he † consumes the *natural Man* after the *earthly Image*, by a *daily Cross* and *Death*, and renews and quickens him in the *Spirit*, the *Image* of the *heavenly Adam*. And in this *mystical Killing* in the *Flesh*, and quickening in the *Spirit*, the *Sacrifice eaten* is *changed* into the *Form* and *Life* of the *Eater*, as the *Figure* of this *Transmutation* and *swallowing up* of *Mortality* into *Life* was shewed upon the Altar of Brass, where the Fire consumed the Bodies of Beasts which were offered for the Sinners, and they became *one* with the *Fire*.

\* Isai. liii. 12. *Parkhurst's Lexicon.* P. 168.

† See a fine Explanation of the II Cor. iv. 16 V. in *Mori Oper.* Vol. I. P. 503.—508

the *Lord*, we may perceive the same Truth continually recurring, that our true Food for the *new Man* in *Christ* must be prepared by an heavenly Fire, and by an heavenly Priest, in the Image and Power of God: for, as the Fire and Light of the Sun from that Throne and *wheeled Chariot* of this ever-moving Element in our present World, can only ripen the Fruits of the Earth through many intermediate Changes for the (*b*) *Bodies* of our *Humiliation*, which now eat the *Principles* of *Nature* corrupted from its *paradical State*, and must dye in the *Earth cursed* and *changed* after the *Fall*; so is it equally true, that all divine Bodies must have a congenial Aliment prepared by Christ, the *Sun of Glory*, who rideth upon the *Wheels* of the *Cherubim*, from which *Fire* is ever (*i*) *generating* and cast forth through all the Creation. From this Throne and *Chariot* of the *King of Israel*, from this *bis* (*k*) *Mouth*, no *Curse*, no *Evil* can ever come, but (*l*) *Words of Life*, that is, *living Powers*

(*b*) Phil. iii. 21.      (*i*) Ezek. x. 2, 6, 7. Dan. vii. 9.      (*k*) John xx. 22. Rev. i. 16.—xix. 21.  
(*l*) John vi. 63.

ers and *Spiritual Virtues*, ever emaning and flowing forth; and never suffering any Loss or Diminution.

*Ainsworth* on this Place says, that as the High-Priest was in a special Manner, the Figure of Christ; so his daily Meat-Offering being of this kind, figured out the Sufferings of Christ, who was so parched with the Fire of Afflictions for our Sins. This Oblation, however, has not the least Respect to Christ as a *Sufferer*, but as a *Feeder*; though it almost ever happens, that where Fire is mentioned, the Idea and Conception of Sufferings is annexed to it. (m) *Cremer* gives the same false and fanciful Exposition : “ Non præstabat  
 “ hoc Suum Obedientiæ munus Christus  
 “ absque Luctâ & Adversitatibus, quibus  
 “ publicè exponetur & frigetur, daturus  
 “ multas Bullas vel Testimonia habitantis  
 “ in Se Spiritus, quo bona cum Consci-  
 “ entia omnes Calamitates excipiet & feret,  
 “ in quam multa frusta & Particulas etiam  
 “ Secetur.” There are as many Absurdities as Words in this Sense; yet it may

pass in the Schools of the Corceians, and with others too, for sound Prophesying.

Now this Meat-Offering is called a *Saviour of Rest* to the *Lord*, which is the highest Mark of his good Pleasure; and this also arises from the Knowledge of his own Gift, it being the *Food of Angels* imparted to Man for his *heavenly Body*. This Food the Spirits of Heaven receive for their Aliment connatural to the Purity of their Vehicles, into which *no Death or Curse* ever entered, by *eating* of the Tree of Good and Evil, that is, of the *Materiety* of SATAN's fallen Kingdom which became BABYLON, *Confusion* and *Mixture* by his Rebellion.

It will be with some a strong Objection, that Angels should have any Food for their heavenly Forms; yet it is a Truth which all the Figures declare, and which Christ confirms in that (*n*) deep Chapter of John's Gospel. Without this, the Types would have no Antitypes, which Scripture does not countenance; but speaks the contrary: for though God will destroy

stroy both the (*o*) *Belly* and *Meats* of this Body which is like unto the *Beasts* of the *Field*, and never originally designed for Man, till he sinned; and became clothed with the *Coats* of *Skins*, that is, the (*p*) *Image* of the *Beast*, as the *Wages* of his *Sin*, for mixing his *Blood* with their *Blood* and \* *Form* of *Life*.

U 3.

The

(*o*) I Cor. vi. 13, 14.      (*p*) Rom. viii. 7.    I Cor. ii. 14.    II Peter ii. 12.    Pf. xlix. 12.

\* This is the true Ground and Reason, wherefore the Prophets speak of † *Bloods* to be cleansed and done away; and why St. John, the great Prophet of the inner Sense of the Mysteries of his Lord's Kingdom, speaking of Men becoming *Sons* of God in the *Regeneration*, says, who were *not* born of ‡ *Bloods*, nor of the *Will* of *Flesh*, nor of the *Will* of *Man*, but of *God*; meaning of § *that Blood* of *God* by which he purchased the *Church*. The *Will* of *God* is the *one Blood* of the *Lamb*; and from *that Blood*, the *one Flesh* or *Body*, which is the *Clothing* of *Sin* and *Nakedness*, and the *End* of *Transgression* too.—All *Flesh* is *Blood* congealed, or a different Modification of *Blood*, says the spiritual and learned || *Campbell*. And let us add, that *two Bloods* strive to form each their own *Body*; but

† Isai. iv. 4.    Ezek. xvi. 9.    Hof. iv. 2.    ‡ John i. 13.    § Acts xx. 28.    || *Essay on the Eucharist*. P. 302.

The last Observation on this Meat-Offering of the High-Priest, is the Command to consume it *all* by Fire, and to have none of it eaten: “For every Meat-Offering shall be *wholly burnt*, it shall *not be eaten.*” *Lev. vi. 23.*

As these Cakes were a Figure of the true Food from the High-Priest above, they became Memorials and Witnesses of what was then done, and must continue to be performed by him, who was from the (q) Beginning the *Light* which enlighteneth every *Man coming into the World*; who was *Jesus Christ*, the same *Yesterday, to Day,*

(q) John i. 1, 9.

but yet one must swallow up the *plastic Power* of the other. If *Adam* had not mixed his Blood with the Blood, from which the *beastly Creation* take their *Image and Form*, he had never been *naked* and lost *Paradise*: nor can he regain it, till *this Blood* be poured out as *† Dung*, and the *Image and Life* of the *Beast* in it be destroyed. The *one Blood* of *Christ* can only renew the *spiritual Body*, the *true Bride or Flesh of Incorruption*, which is the *Image* of a *Son of God*. Vid. *Grotium in Cor. xv. 50.*

† Zeph. i. 17.

Day, and for the Ages, though (*r*) this Mystery was never so revealed, as it had been under the Gospel. In this view of the *daily Oblation* from the Hands of the typical Priest, it was to pass into the Fire, and to ascend and burn away in a Vapour, till the Smoke of it vanished. In which Transaction, the clearest Resemblance was shewn of the heavenly Food, with which the true Priest on high fed his *Israel*; and of the *spiritual Manner*, by luminous Emanations, as free and diffusive, as Odours and Vapours are distant from the Chain and Weight of solid and hard Food for our corruptible Bodies. Therefore as it was a Record and Figure of heavenly Powers bestowed by the Feeder above, at his own Charge; and from his own inexhaustible Riches, it could not be eaten, as the (*s*) *Meat-Offering* of the *People* was commanded to be eaten by the *Priests*. For this Gift of the High-Priest every Day was no *Memorial of Sin and Transgression*, but a *Figure of Food* dispensed

U 4    by

(*r*) Rom. xvi. 25. I Cor. ii. 7. II Tim. i. 8.  
Eph. iii. 9. Col. i. 26.     (*s*) Lev. ii. 1, 2---vii. 7.

by him who was in Heaven ; and which in the Days of his Appearance in our Flesh, was plainly declared to be himself, who was the (*t*) *Bread of Life coming down from Heaven*, and the *bidden Manna* gathered from under his *Cloud and Pillar of Fire*, which has been *enlarging*, and will continue to enlarge, till it overshadow all Nations, Tongues and Peoples, and till the Earth be filled with the Glory of the Lord, at the End of his Victory, and of the Reduction of all Things into a Sea as Crystal, mingled with Fire. Ainsworth thus comments upon this Passage ; that because no Priest being a Sinner, could make Atonement for himself, therefore his Meat-Offering might not be eaten, but all burnt on the Altar to teach him to expect Salvation, not from himself, nor by his legal Service or Works, but by Christ : for the eating of the Sin-Offering, figured the bearing the Sinner's Iniquity. *Lev. x. 17.*

This is an entire Misconception of this Place ; for the High-Priest's *Minchah* or Gift was no *Sin-Offering* at all, but made

at

at his Consecration and Separation to the typical Service of God, as his first Servant. Christ was not consecrated a Priest as a Sinner, but as pure and holy, because “(u) he loved Righteousness, and abominated Iniquity, therefore God, even his GOD anointed him with the OIL of GLADNESS above his Fellows, or Equals.” He put on the Body of a Sinner, as a Sacrifice, and to (x) learn Obedience by the Things which he suffered in that Body taken from the WOMAN under the LAW, that is, under the Power of Death.

Secondly, as this Meat-Offering of the High-Priest was continual, that is, repeated every Day, as his Part and Claim in the Figure, of being the Feeder of Israel; it was therefore no Sin-Offering, nor any Remembrance of Sin, for it made a Part of the perpetual Feast on the Lamb, attended with Praises, Hymns and Thanksgivings, and with all Kinds of musical Instruments, every Morning and Evening.

Thirdly, the High-Priest in his daily Service in the Temple (which was his House

(u) Heb. i. 9. Ps. xlvi. 6, 7. Mori Opera de Pra-existentia Christi. Vol. II. 66, 67. (x) Heb. v. 8.

*House in the Figure and Force of the Law)* was no Type of *sinful Man*; but he was *clothed as the Representative of the righteous Priest above*, who was manifested afterwards in the Person of *Jesus Christ*. And therefore, his Meat-Offering had no respect to any Expiation or Atonement which he was to receive from another; for this Expiation had a *particular Place in the (y) Sin-Offering for himself*. Lastly, the Priests were commanded to *eat the Meat-Offerings of the People*, (Part only being burned,) as a Pledge that the true Priest and his Sons would *eat up the Sinner*, just as the *Fire, the figurative Mouth of the Lamb*, consumed the Sinner's Oblation. And that for this End, they should have a *Mouth of Fire*, the *perpetual Fire always burning in them from the Throne of Christ*, to bear and take away the Sins and Transgressions of the People, by purifying them, and planting the *(z) Seed of immortal Bodies* within them.

Thus John shews the *two Witnesses*, who are *Moses and Christ, the Law and Gospel,*  
“ out

(y) Lev. iv. 3.—ix. 7, 12. (z) Campbell on the Eucharist. P. 315.

“out of (a) whose Mouth Fire proceeded,  
“eth and devoureth their Enemies;” for the  
Apostle speaks according to the *Sword* of  
the *Spirit*, or spiritual *Sword*, which was  
the *Fire* under the *Law*, and is the *Fire* of  
*Eternity* under the *Gospel*, though few  
believe the *Witness* of the *Figure* in *Moses*,  
or the (b) *Testimony* of *Christ* in the *Spirit*:  
therefore this *Meat-Offering* which was to  
be all burned, and no Part reserved as from  
other *Meat-Offerings*; this shewed the  
*Fire-Bread* of the *Lord*, which his Son  
then gave from the *Cloud of Glory*, and  
which he claimed in the *Gospel* to him-  
self. This is that *Bread* which he daily  
communicates from *Heaven* out of his  
*universal Fire* and his *Cloud*, *piercing* the  
*Hearts* and *Reins*, entering into every Part  
of *Man*, his Victim and Sacrifice, as the  
*Fire* of the *Altar*, which was the *Sword*  
of the *Lord*, *penetrated* the *Bones* and  
*Marrow* of the *Beasts* slain for *Sins* and  
*Trespasses*: to which the Apostle refers in  
telling us “that the (c) *WORD* of *GOD*  
“is living and powerful, and sharper than  
“any

(a) Rev. xi. 5. (b) Matt. iii. 11. Mark i. 7,  
8. Isai. iv. 4. Mal. iii. 2, 3. (c) Heb. iv. 12.

" any two edged Sword, and piercing even  
 " to the dividing asunder of the Soul and  
 " Spirit, the Joints and Marrow, and is a  
 " discerner of the Desires and Thoughts of  
 " the Heart." And it is most probable,  
 that this *Mincbab* or Bread-offering, an-  
 swers to that Petition in our Lord's Prayer ;  
 " Give us by the Day, (d) our Heavenly  
 " or\* SUPERSUBSTANTIAL BREAD," that  
 is,

(d) Matt. vi. 11. Luke xi. 3.

\* The Word in the Original is hard to explain ; and  
 it is a mere Repetition (not to be expected in such a  
 short and comprehensive Form of Prayer) to say,  
 Give us this Day, or by the Day our daily Bread.  
 Secondly, it is only found in these two Places, through  
 the new Testament : and Thirdly, it is translated by  
 several, and explained in a close Agreement with the  
 Root, † Super-Substantialis and Super-Essentialis. And  
 their Reasons appear as strong as any to the Contrary,  
 and in this View, they are preferable, because it suits  
 the Word, and also the Dignity of the Petition.  
 Lastly, this Sense makes it have a nearer Conformity  
 to the *daily Service* of the Temple, where the Priests re-  
 ceived in the Figure *Food* in the Morning and Evening  
 from the Altar as the *Table* of the *Lord*, spread *con-*  
*tinually*

† *Archibald Campbell* on the Eucharist, p. 309.  
*Wolfii Curæ Philol.* Vol. i. p. 130.

is, above all the visible Powers and Fruits of this World. Under the Gospel then, we find the true high Priest who breaketh Bread to the (*e*) twelve Tribes of the spiritual *Israel* scattered over the Face of the Earth, who is himself the Feeder, and the living Glory and Essence fed upon; who, according to the Description of the mystical Prophet (*f*) *Ezekiel*, must perform in the Spirit, all the Sacrifices of the Law: upon the PRINCE shall be the *Burnt Offerings*, the *Meat Offering*, and *Drink Offering*, in the FEASTS, in the NEW MOONS, and in the SABBATHS, and in

ALL

(*e*) James i. 1. (*f*) Ezek. xlvi. 17.

tinually for them. In the Evangelical Temple, the Servants of the Lord must have the Bread of Life continually coming from Heaven, as the Figure bears this Record: And in this Sense, the Petition is only fulfilled with Glory, while in the other, it bears the lowest Meaning it can be understood in, as well as contains a *tautology* no way necessary. To support the Dignity of this part, several Divines include both *Spiritual* and *temporal* Food in this Word, which is an arbitrary Interpretation; for though *superior* Blessings may very well comprehend the *inferior*, it will not follow, that *inferior* Things should include *Superior*.

ALL the APPOINTED TIMES of the *House of Israel*: He shall offer the *Sin Offering* and the *Meat Offering*, and the *Burnt Offering*, and the *Peace Offering* to atone for the *House of Israel*.—To these five illustrious Parts of the daily Service thus explained, I shall connect two more Circumstances which prove it to have been a Feast, and which also declare the great Extent, or the *Universality* of the Redemption to be procured by the *Blood* of the *Lamb*. The first is, the constant Use of Musical Instruments and the Voices of the *Levites* and *Stationary Men* in Hymns and Praises: The Second, is the End and Design of these Persons as *Representatives* of all the *People* in the Land of *Judæa*, and even of the whole *World*.

The Jews had no other express Command to accompany the daily (g) Sacrifice with Songs and Instruments, but that of blowing with Trumpets over the *Burnt Offerings*, and *Peace Offerings*. This custom therefore must have been founded on their Knowledge of the Nature of the Feast;

Feast ; and of the blessed Extent of the Redemption from the Blood of the Lamb, and the Cloud of Incense rising *immediately* after the sprinkling of that Blood. Secondly, it must have had the divine Seal and Approbation, because the (*b*) *royal Prophet* instituted an Order of Singers, and Musical Instruments, and *Solomon* his Son in a much (*i*) greater Number, and with more Magnificence. Now, as this Singing and instrumental Musick was a *constant* Part of the daily Service, *beginning* at the sprinkling of the Blood, and the kindling of the Incense ; so must it be fulfilled in the Spirit under the Gospel, where the true Believers in the Mysteries of the Kingdom of God within themselves, know the perpetual Feast and Communion of the Heavenly Flesh and Blood, and the Cloud of Fire rising in their *inner Man*, as without this, they can neither pray, nor praise God, nor move forward in their *mystic Journey to the true Canaan*, through the *Wilderness of this World*. The Hebrew

(*b*) 1 Kings x. 12. (*i*) 2 Chron. ix. 11. 1 Chron. xv. 19.

few Writers inform us, that the Sound of the Voices and Instruments was heard as far as Jericho, twice, every Day; particularly the great Instrument § Magrepha; which

§ Magrepha erat Instrumentum, cui decem erant foramina, quorum quodlibet decem edebat Species cantus; Sic repertum est, omnia edidisse centum Species cantuum. In additione ad misnam ¶ traditur huius Cubitum longum & Cubitum altum; unde exhibat aliquid tenuerat, in quo erant decem foramina, quorum quodlibet edebat Centum Species Canticorum; ita ut omnia ederent mille Species Canticorum. This musical Instrument seems to have been designed, as representing the Voices of all Nations, Kindreds, Tongues; and People, who, as fore designed to be redeemed by the Blood of the Lamb, bore a Part in the Song of Praise, in the great Number of Tones expressed by it. Whether it were so or not, the Apostle introduces speaking to themselves in Psalms and Hymns and Spiritual Songs; " singing and shouting in their Heats " unto the Lord; giving Thanks continually for all " Things unto God, even the Father of our Lord " Jesus Christ; and in another Place, he exhorts to " make + Prayers, Supplications, Intercessions, and " Thanksgiving for all Men." In which Passages, he brings the legal Service before our Eyes, to be fulfilled in the Spirit, as these Prayers and Intercessions and

¶ Braunij Select. Sacra. de adulit. Suffitus. c. ix.  
126, 139. \* Eph. v. 19, 20. † 1 Tim. ii. 11.

which had an Hundred, and some say a Thousand different Tones or Notes. However this Matter may be, we understand by this saying, that they celebrated the *typical + Blood and Incense* with all the external

## X

ternal

and giving Thanks, made a Part of the *continual Service* of God under the Temple. In the Gospel, the Heart may indeed rejoice and leap for Joy, may sing and shout within, when no Words or Voice are heard without; for, as to the common Way of singing Psalms once only in *seven Days*, if it were performed with more Fervor and Devotion than it appears to be attended with, yet would it fall very short of *that Spirit of Praise, Prayer, Intercession and Thanksgiving recommended by the Apostle*, as the proper Worship of God in Spirit and Truth, through the Day and Night, in the *new Temples* of the Gospel. We may, it is true, read Prayers at stated Times to ourselves or others, but we can never *pray* with the *Spirit*, but when the *Holy Spirit* moves in his *Cloud of Fire*, and touches our Hearts with the *+ live Coal* from his own Altar. And at what Time of the new Temple Service this will be, is never known; for he is limited to no Hour, or Season, nor to the *Watches of the Night*: But we are to be watchful and ready, when ever good Motions and Desires are felt and are excited within.

+ The seven Angels are so many Priests and Singers, serving the Lord Christ: for it is clearly known, that the

*¶ Isa. lxvi. Ezek. x. 2.*

ternal Signs and Expressions of Joy and Exultation of Heart and Spirit, which could be shewn by Voices and Instruments. Christians therefore have greater Reason to (k) "speak to themselves in *Psalms*, and  
"Hymns, and Spiritual Songs, always  
"giving Thanks in the Name of the Lord  
"Jesus Christ, to God, even the Father."

(l) For this Passage of the Apostle, (as all his Epistles abound in the Language and Figures of the Law) brings to our View that Part of the daily Service of the Temple which was solemnized with Songs and Hymns for the Blood of the everlasting Covenant, and for the Cloud of Incense kindled from the Coal of that Altar, where the Lamb in the Type and Shadow triumphed and rejoiced, as a Feeder and nou-

the Priests § with their Trumpets, stood, singing Hymns to God, when the Incense was finished at the pouring out of the Wine. Two Priests stood with two Trumpets in their Hands, at the Table of the Fat Offerings.

§ Braunij Miscell. Sac. p. 171. 188. 190.

(k) Eph. v. 19, 20. Col. iii. 16. (l) 1 Cor. 14.

nourisher of *Israel* unto Life eternal in the *Midst* of that Fire. For they only, who are chosen to be Partakers of the glorious Privilege of being Priests and Kings unto God, ought *daily* and *continually* to give Thanks for the *Life* which is in the *Blood* of the everlasting *Covenant*, which is the *Wine* of the *Kingdom* drank new with *Jesus Christ* in the *Spirit*, or the new and *Spiritual Man*: (m) “For he that bath the “Son, bath *Life*,” even THAT ETERNAL *LIFE* which God bath given, and WHICH *LIFE* is in his Son; but no Man can have the Son, but by receiving his invisible and spiritual Emanations from his Cloud of Glory overshadowing the *Nations* of the *Earth*, though only a few have Faith in the *Mysteries* to gather the *hidden Manna* from under (n) his *Throne* in the *Cloudy Pillar*. In the *Gift* of himself is (o) that *Peace* which the *World* giveth not; and here is found the *daily Communion* of the *Lord’s Table* from the *Powers* of the *World to come*, from the (p) new *Jerusalem*, the

(m) I John v. 11, 12. (n) Eccl. xxiv. 6, 7.  
(o) John xiv. 27. (p) Gal. iv. 26. Heb. xii. 22.

*Mother of free Sons, (q) who always receive the Bread of Life and the Blood of the eternal Redemption, as the Altar under the Law had ever upon it (r) some Part of the Lamb, to teach us in a Figure, that the true Fire of Life eternal (in which is no Wrath, no devouring or consuming Property, but a Virtue to quicken and preserve, and to give the highest Pleasures and most perfect Joys,) is present and at Hand, and always tabernacled or incarnated in the Spiritual Body of our Lord, an universal Cloud of Fire, and a Sea of Glass like unto Crystal, which the Elements and Powers of this World can no more captivate or resist, than the Air and Waters can imprison and bind fast the Rays of the Sun, or resist its penetration into their Bosom.*

Secondly, to shew the Redemption in its full Extent by the Blood of the Lamb, the STATIONARY MEN (as they are called) attended the Oblation of the Lamb, and claimed a Right in his Flesh and Blood,

as

as Representatives of the whole Congregation of *Israel*. This Appointment was never made by an express Law of *Moses*; but seems to have sprung from the Knowledge of the Grace and Blessing, which was to comprehend *all Israel*. This Usage was, in all Probability, confirmed by the Prophets, as they explained more and more the End and Design of the Figures of the Law. There might have been a Kind of necessary Lesson and Instruction in this Practise, because the *first-Born* by the strict Letter of the Law would have had the *whole* Blessing of Redemption to themselves alone, according to the *first Figure* of the *Blood* of the *Lamb* shed in *Egypt* at the *first Passover*. And when they were afterwards excluded from the Priesthood by the *Adoption* of the Sons of *Levi*, the Letter of the Law would have cut off all their Right and Portion in the Lamb; if the Blessing had been confined to the *first Born*, or *Israel* after the *Flesh*; and the other Children would have been entirely deprived of any Participation in the Cove-

nant made with (s) *Adam* in general for the *World*; and with (t) *Abraham* in particular, for the more distinct Manifestation of it in the several parts, by Means of the *Hebrew Nation* descending from him. Hence the \* *Stationary Men*, appointed as the

(s) Gen. iii. 15. 2 Cor. v. 14. (t) Gen xii.  
13. 28. 14.

\* *Fuere viri Stationarii ad vices populi in Sacris Supplendas Constituti. Quandoquidem enim pro quibus Sacra facta essent, Suis quique Sacris interesse debere censerentur, || totius autem Populi Sacris totus populus interesse non posset, hinc usu venit, ut optimi quique deligerentur, qui totius Populi personam gerentes Sacris publicis interessent. Hi dicti erant Viri Stationarii, eorumque opera Sacris data Statio appellata.*  
— From this Institution appears the Reason of that Call by one of the *Prefects of the Temple*, *Surgite Sacerdotes, Levites ad Suggestum, & Israelites ad Stationem.*

<sup>1</sup> *Braunius in Miscell. Sac. p. 199.* Confines the Meaning of the Men of the Station to the Priests, who served their Week, standing, and were therefore so called. But this is void of any good Foundation, and has no Regard to the particular Design of this Usage.

*Cremer says upon these Words, and "ye shall offer," in Numb. xxviii. 3. Thus Israel appears, as offering, both*

<sup>1</sup> *Outram de Sacrific. p. 27.*

the Figure and Representatives of *all Israel*, instructed them in the extensive Nature of the Lamb's Blood, and in the comprehensive Sense of the *daily Service* of the Temple, which was to include all the Members of that People under the figurative Ministration. This Extent and Comprehension, we shall find confirmed by most clear and express Passages in the

both on Account of the Charges drawn from the public Treasury, and of the Act of  $\ddagger$  offering by those who represented *Israel*, and who were afterwards called the *Stationary Men*.

*Lamy* § gives nearly the same Reason for this Custom, as *Outram*. It was commanded by the Law, that whoever brought a Victim or Gift to God, should be present at his own Sacrifice. But because at the Sacrifices offered in the Name of the whole Nation, the whole Body could not be present, it was provided, that from the Israelites some Men of the greatest Integrity and Piety should be chosen as Representatives of all the People.—*Maimonides* says, that it was so appointed by the ancient Prophets; and this is very probable. Their Office was to fast, and pray, to sing Hymns, and attend all the Functions of the Priests in the daily Ministry of the Temple.

$\ddagger$  Cremeri Ant. Mos. Typ. Vol. ii. 390.  
de Tabernaculo. 1153, 54.

§ Lamy

Gospel for this Purpose ; and in particular, by the whole fifth Chapter of *Paul to the Romans*, and in many Parts also of the Eleventh, which is the hardest of all his Writings, and gives the most dreadful Image and Character of God. The Key to this Difficulty is, that the *Predestination* spoken of extends *only* to the great Prerogative of the Blessing designed for the *Spiritual Primogeniture in Christ*; and they who shall fill the glorious Lot of *Kings* and *Priests*, are (*u*) *only known to God*, having the (*x*) *Witness in themselves*, and the *white Stone with the new Name written on it*. They, however, rejoice in that Universality of Redemption, which others who mark themselves for the *Elect of God*, speak against with the utmost Acrimony, and most embittered Rage of a *Zeal without Knowledge*. For, as the very excellent (*y*) *Whitchote* expresses it; “ The more *false* any one is in his Religion, the more *fierce and furious* in maintaining it ; the “ more

(*u*) 2 Tim. ii. 19. (*x*) 1 John v. 10. Rom. viii. 16. (*y*) Dr. *Whitchote's* religious and moral Aphorisms, 499.

" more mistaken, the more imposing;  
 " the more any Man's Religion is *his own*;  
 " the more he is concerned for it; but  
 " cool and indifferent enough for that  
 " which is God's." And for Confirmation of this Axiom, we need not have recourse to the *Pharisee* under the Law, or to the *Papish Zealots* under the Gospel. The same Fury and Thirst of Blood follow, wherever the Systems of Men are set up as the infallible Word of God; and the most erroneous ones will ever be supported by every Art, that Craft and Treachery, that Dissimulation, Malice and Violence can work in Conjunction.

I have now considered, and connected all the signal Parts of the *daily Service* and Ministry, as it was performed in the Type and Figure; the correspondent Antitypes and heavenly Truths under the Gospel, have been pointed out, and illustrated. If then, as the Apostle observes, the (x) *Ministration of Condemnation* was Glory, much more shall the *Ministration of Righteousness exceed in Glory*. And this abund-

ing

(x) 2 Cor. iii. 7.

ing of Glory will be unfolded by those, who are able Ministers of the New Testament, not of the Letter, but of the Spirit. For the Letter (even of the (a) New Testament) killeth, but the Spirit maketh alive: And this is worthy of all Consideration, that according to this highly illuminated Writer, the Letter killeth under the Gospel, which is sufficient to shew, that this Dispensation has its *Mysteries* and Secrets, and cannot be understood by the plain Letter, though the *moral* Duties may be, and are best understood in the native Simplicity they are found in.—It will be now our Task to explain the remaining Part of the Blessing, which the Lord promised at the *first Institution* of the *daily Sacrifice*, and at the *first Consecration* of *Aaron*, and his Sons; for these Figures contain a Declaration of real Blessings and divine Powers, to be *perpetually* conferred on the Sons of the *Regeneration*, through the *Word of Life*, or *Jesus Christ*, under his continual Ministration of the Spirit and Truth

Truth to all the Types and Shadows ; for his *regal* and *sacerdotal* Powers cease not Day or Night to descend on those, whom he adopts into the Inheritance and Portion of his Sons.---“*And He, (Israel) shall be sanctified by MY GLORY.*” *Exod. xxxix.*

43.

The Glory of the *Lord* was *bis Mani-festation* in the *Fire* of the *Cloud*: And this Glory was to make holy *Israel*, *bis first Born*, by Way of Eminence and Separation from the rest of Mankind ; which Distinction includes both *priority* of *Time* in possessing the Glory, and the *superior* Nature of this Gift in it self, according to this Promise under the Law, as it has been before observed, that he had given his “Disciples the (*b*) Glory which *bis Father* “had given to him, that they might be “one, as he and *bis Father* were one.” And this is that Glory which he desires that they (*c*) might behold, and “which “was given before the *Foundation* of the “*World*.” In a *Cloud* of *Fire*, was the *Face* and *Presence* of God with the *Israel* under

(*b*) *John xvii. 22.*      (*c*) *V. 24.*

under the Figure, and the Law : In a *Cloud of Fire*, is the *Lord God* with *Man*, through the Medium of *Christ*, under the Gospel, and in the Spirit. For this End also, God appeared figuratively upon the Altar of perpetual Fire in Clouds and Pillars of Smoke, ascending from the Flesh of the Lamb, and from the Meat and Drink Offering, and in Vapours of sweet Incense in the holy Place, which was a beautiful Figure and Promise, that God would appear, and be known to *Man* in *Clouds of Fire*, forming from the Flesh, or glorious Body of Christ, when the Gospel should remove the Mystery of the Law and its Shadows. In Conformity therefore to the typical Pillars of Smoke going up from the Flesh of the Lamb and his Fire on the *legal* Altar, which every Day proclaimed the same Truths in outward Things ; in agreement with this Adumbration of Heavenly Powers, the *Holy Spirit* descended in the (d) true *Cloud* and Pillars of Smoke, in the Blood and Fire of the everlasting *Covenant*, on the Day of *Pente-*

(d) Acts iii. 19.      Joel ii. 30.

*Pentecoste*, when another Portion of *Israel* were sanctified by the Glory ; as this second Feast is that of a *first-Fruits*, called \* *Becourim*, but it is not the *Head* or *beginning*, as *Rebit*, the Word for the first-Fruits at the *Passover*, properly signifies.—Now, according to the Mystery revealed, it is in the (e) *Clouds of Heaven*, that *Christ* is *always coming*, and will continue to come into

(e) Rev. i. 7. Dan. vii. 13.

\* There is a Distinction between the first Fruits at *Passover*, called *Rebit*, the *Head* or *Beginning*, (as this Feast was the Beginning of the Covenant in the Lamb's Blood,) and between *Becourim*, the first or choice Fruits at *Pentecoste*; for these last were *second* in *Time*; and in the *Mystery* were the *Effects* of the *first*, as the *Fathers* and *Roots* of all the other. The twelve Apostles at *Passover* were chosen as the twelve *Fathers* of the *Spiritual Israel*; and at *Pentecoste*, their Seed was multiplied into more Children; and these will go on to *increase* the Power of the Blood of Christ given to them, till the 144000 are sealed. The Mystery of their regal and sacerdotal Co-operation, as Priests and Kings, will bring forth their Numbers multiplied at the Feast of *Trumpets* under the *Gospel*; when each Priest and King shall appear in his *Orb of Fire*, his *solar Throne*, with *Jesus*, the *central Sun* of all their *Suns*, the *one Fountain of all their immense Lights*.

into the first Fruits, and into the Last, in their (*f*) Order of rising in our Lord. For all must rise and be clothed with a white Cloud, and meet their Saviour in this shining Rayment of Life and Immortality.

These are the true Tabernacles, not made with Hands, which God builds; and in which is his Delight, his resting Place, and Throne for ever and ever.---According to this Image and Pattern, (*g*) Daniel saw the Son of Man brought in the Clouds of Heaven, before the ANCIENT of DAYS: because in no other Garment, that is, Body, can any Son of the most high God, meet his Father, or God smell a savor of Rest in any other Form. This Truth was always typified under the Law, by the Cloud of Incense ascending continually before the Face of Jehovah in the first holy Place. Hence it is, that the Language of the Prophets corresponds with this Figure of the Law in the Clouds of the two Altars, the dark and black Cloud of the first Fire on the outer Altar, and with the white Cloud of Incense on the inner Altar

from

(*f*) 1 Cor. xv. 23.    (*g*) Dan. vii. 17, 13.

from the *seven Lights* united in it. Thus the mouth of the *mythical* Prophet cries out. (b) "The *Day* is *near*, the *Day* of " JEHOVAH is *near*; the *Day* of a *Cloud*, " the *Time* of the *Gentiles* it shall be." (i) Which is again echoed by *Joel* in the Chapter for the Descent of the Holy Spirit. "The *Day* of *Jehovab* cometh, " for it is *nigh* at Hand; a *Day* of *Dark-*  
" *ness*, and *Gloominess*, a *Day* of a *Cloud*  
" and of *thick Darkness*. A *People* many  
" and strong, *such* as *this*, has *not been*  
" from *Eternity*: and *after* it, shall *not*  
" be *such*, even to the *Years* of *many Ge-*  
" *nerations*. Before them, a *Fire* devours;  
" and *after him*, the *Flame* flameth: as  
" the *Garden* of *Eden* before him; and  
" *after him*, a *Desert* of *Desolation*; and  
" *no escape* shall be from him." In this Passage, the *Cherubim*, the *Sword* of *flaming Fire*, and the *Garden* of *Eden* are revealed together: that Blessings are concealed under these Words, is evident, from the Descent of the Holy Spirit at ver. 30. And there

(b) *Ezek.* xxx. 3. (i) *Joel* ii. 2, 3.

there is a Key to explain every Expression in an \* Evangelical Sense; and this Prophecy

\* It has been before observed, that the Christian Church stands now between the Time of the *Feast of Pentecost*, and that of the *Feast of Trumpets* upon the *first Day of the seventh Month*; which is the *seventh Trumpet*, sounded under the *Law*. To this Time, (when St. John is told, that the † *Mystery shall be finished*,) the Prophet Zephaniah seems to allude under the same Imagery and Representation which runs through all the sacred Writers; and in particular, the *Day of the Trumpet* and alarm against the fenced Cities, and the high Corners (of the Mountains) points out the great Day of blowing *Trumpets* in the *seventh Month*; when as the Lord speaks, “ I † will  
 “ STRAITEN Man, and they shall walk as the blind,  
 “ because they have sinned against the LORD: their  
 “ BLOOD shall be poured out as the DUST, and their  
 “ FLESH as the DUNG. Neither their Silver nor Gold shall  
 “ be able to deliver them in the DAY of the WRATH of  
 “ JEHOVĀH; and the WHOLE EARTH shall be FILLED  
 “ with the FIRE of HIS JEALOUSY; for a CONSUM-  
 “ MATION, and that a SPEEDY one shall he make with  
 “ ALL the the INHABITANTS of the EARTH.” The  
 || *seventh Trumpet*, in the *Revelation* so fully answers to this Day and to the Work of it, that there can be little Doubt of both Prophets speaking concerning the

† Rev. x. 7.—xi. 15. † Zeph. i. 17, 18.

|| Rev. x. 7.—ii. 15.

phesy was never fulfilled, but in part, as  
an Earnest of the fuller Effusion of the  
Y Spirit

the same Time, whenever that shall come. "In the  
" DAYS of the VOICE of the SEVENTH ANGEL, when  
" he shall begin to sound, the MYSTERY of GOD shall be  
" FINISHED, as he has declared by his SERVANTS the  
" PROPHETS." And then, we are told what the  
MYSTERY is in the next Chapter: ¶ "And the  
" SEVENTH ANGEL sounded, and there were GREAT  
" VOICES in HEAVEN, saying, the KINGDOMS of this  
" WORLD are become the KINGDOMS of our LORD,  
" and of HIS CHRIST, and he shall REIGN for AGES  
" of AGES: And the FOUR and TWENTY ELDERS  
" who SIT before GOD on their THRONES, fell down,  
" and worshipped God, saying, we give Thanks to thee,  
" O LORD GOD ALMIGHTY, who art, and wast  
" and art to come, because thou hast taken to thee thy  
" GREAT POWER, and hast REIGNED. And the  
" NATIONS were ANGRY, and THY WRATH is  
" COME, and the TIME of the DEAD to be judged, and  
" to give REWARD unto thy SERVANTS the PROPHETS  
" and the SAINTS, and ALL that fear thy NAME, both  
" GREAT and SMALL, and to DESTROY them that DE-  
" STROY the EARTH." From comparing these Pas-  
sages, it will appear, that the Seventh Trumpet of  
the Revelation will accomplish the Evangelical Feast  
of Trumpets figured in the Law; and that we are  
not at a great Distance from this Time, has been  
shewn in the Explanation of the Sabbatical Year, and  
the Feast of Trumpets published by me. An in-  
genious

*Spirit of God upon all Flesh, in that Day which is called the Day of Jehovah; and which is resounded by another Voice in the same Images of Terror, and Astonishment to the natural Man.* “ The (k) “ great Day of JEHOVAH is near, it is “ near, and hasteth greatly; the bitter “ Voice of the Day of JEHOVAH: the “ the mighty Man shall cry out. The “ Day is a Day of Wrath, a Day of

Trouble

(k) Zephan. i. 14—18.

genious and learned Writer on the Numbers of *Daniel* and *John*, has produced some prophetical Evidence\* that we are near their End, by *squaring* the sacred Number of Seven through them all: But he falls short of the great Comprehension of this Prophecy, by applying the chief End and Design of it against the *Pope* and *his Community*. *Mahometism* and *Gentilism* too, are great ANTI-CHRISTS, as well as that enormous Corruption of the Gospel in the *Romish Church*. But all Anti-christs who are many, must fall; and *every false Interpretation* of the Gospel, upon which they rise, must be destroyed: and under this Kind of Anti-christ, all Systems of Divinity, and all Churches upon Earth, are in Part included, for the *Chaff* and *Hay* and *Stubble* of Man’s Doctrines are mixed with the *Gold* and *Silver* of the *Gospel*:

\* The Rev. Mr. George Burton on the Numbers of *Daniel* and *John*.

" Trouble and Distress, a Day of Tumult  
 " and Desolation, a Day of Darkness and  
 " Gloominess, a Day of a Cloud, and thick  
 " Darkness, a Day of the Trumpet and  
 " Alarm against the fenced Cities, and  
 " against the high Towers."

We proceed to ver. 44. in Exod. 39.—  
 " And I will SANCTIFY the TABER-  
 " NACLE of the CONGREGATION, and  
 " the ALTAR; I will SANCTIFY also  
 " both AARON and HIS SONS, to  
 " MINISTER unto me, in the PRIEST's  
 " Office." In this Place, after the Appoint-  
 ment of two Lambs for the continual  
 Burnt-Offering or Ascension by Fire,  
 Jehovah promises to sanctify the Taber-  
 nacle of the Congregation, or of meeting,  
 and also the Altar. Secondly, he separates  
 Aaron, and his Sons, to minister in the  
 Tabernacle, and at the Altar, in the sac-  
 erdotal Office.—Now, as the Law was a  
 Figure, so was it formed after the heavenly  
 Pattern, both in Things and Persons; which  
 Archetypes then existed, though the (1) \*

Y 2                      Mystery

(1) Rom. xvi. 25, 26. Eph. iii. 5, 6, 9, 10.

Of this secret Council of God, the Apostle speaks  
 often

*Mystery was hid for a Time, and not so fully declared, as it was in the Person and Ap-*

osten, and fully. † “ Now to him that is able to establish according to my Gospel and the preaching of Jesus Christ, according to the Revelation of the Mystery which was kept secret in the everlasting Times: but now it is made known by the writings of the Prophets. That ye may understand my Knowledge in the Mystery of Christ: which in other Generations was not made known, as it is now revealed to his holy Apostles and Prophets by the Spirit to make all Men see, what is the Fellowship of the Mystery, which has been hid in God from the AGES.” This he calls in the ninth Verse “ The Wisdom of God according to the pre-ordination of the Ages which he made in Jesus Christ. In another Place, Col. i. 26. The Mystery which was hid from the Ages and Generations (*past*) but is now manifested unto his Saints.” In these Passages, the inspired Writer speaks of Times and Ages; but what the Difference is, (if there be any), between a Time (*Chronion*) and an Age (*Aionos*) is not declared. The great Truth taught by the Apostle is, that God has been working Redemption in Ages past, by the Mediation of Jesus Christ, though it was kept secret, in Comparison with the Knowledge and Manifestation of it under the Gospel, both as to the Means, by the Water and Blood and the Spirit of Christ; and as to the Extent and Comprehension of it to Jews and Gentiles, the two Names, by which the whole World is called, and signified in the sacred Writings.

† Rom. xvi. 25, 26.

Appearance of *Jesus Christ*, who set the Gospel of the Figures in a more open and clear View, than Shadows or Prophecies could express. First, the Tabernacle and Altar, *Aaron* and his Sons were Figures and Representatives of other Things and Persons in Heaven. It is called the Tabernacle of the Congregation or Convention, because all the People had a Power of coming there, and had a common Interest in the Fire of the Altar, and in the Lamb; since their Sin and Trespass-Offerings, and also their Peace-Offerings were accepted at that Altar, though the Priests as Figures of a better Priesthood, were separated to bring their Oblations to the Fire of that Altar. And *Christ* was then sanctified and separated for the true Priesthood of heavenly Powers, as the royal Prophet declares a (m) Time of his being begotten, and of his being placed upon the *Hill of Sion*, the *Mountain of JEHOVAH*, his *Holiness*. This Truth is more plainly manifested in another Psalm

Y 3

which

(m) Ps. ii. 6, 7, 8, 9.

which translated literally, runs thus, (n)  
 " Thy Throne, O Gods, is eternal and  
 " perpetual: The Rod of Uprightness is the  
 " Rod of thy Kingdom: Thou hast loved  
 " Righteousness, and hated Iniquity, where-  
 " fore Gods, even THY Gods hath  
 " anointed thee, with the Oil of Gladness  
 " above thy Companions, or Fellows." (o)  
 In Respect to this Pre-existence of Christ,  
 though concealed for a Time, our Lord  
 speaks in the Gospel, *John xvii. 19.* \*  
 " FATHER, I will that those whom thou  
 hast

(n) Ps. xlv. 6, 7. *Æternum & Perpetuum Paganus.* Heb. i. 8. (o) According to the Septuagint, it is for the *Age* of an *Age*; which in the Margin of *Pagninus* is translated in *Sæculum & Ultra.*

\* Leufden's Observation on this Verse of the Psalm shall be produced. || Aliquando Questio hæc Phileologicanovetur: an ex verbo Singulare, juncto cum nomine, Plurali; possit probari Pluralitas Personarum in *Essentia Divina?* Vos Solemus Sententiam negativam Defendere; quæ etiam Confirmatur ex hoc versu. Nam de Solo Patre hic usurpatur talis *Constructio.* However, it must appear strange in a Revelation, to use the plural Number, when nothing plural is signified by it, as

|| *Leufdani Clavis Heb. P. 422.*

"*hast given me, be with me where I*

"*I am; that they may behold my Glory.*

Y 4

"*which*

as this Critic affirms. I shall observe further, that *Jehovah* is revealed to be the *Gods of Gods*, and the *Lords of Lords*. Thus in *Deuteronom. x. 17.* *Jehovah your Gods*, "He is Gods of Gods; and Lords of Lords," as it is in the *Hebrew*. *David* confesses to *Jehovah* in the same strain, in *Psalm cxxxvi. 1, 2, 3.* "O, give Thanks unto *Jehovah*, for he is good : for his Mercy is for an Age : O give Thanks unto the *Gods of Gods*, for his Mercy is for an Age." O give Thanks unto the *Lords of Lords*, for his Mercy is for an Age. Upon this Ground, he is called the *most High God*, and *Christ* is said to be the \* *Son of the most High*, and the § *Son of the living God*; So that *Jehovah* is the *most High God*, and therefore the || *Father of all other Gods and Lords*. But, whether this Name signifies *his Essence*, as it is generally asserted, or *his Mercy*, cannot be proved by any thing yet written on this *four-Lettered Word*; so celebrated among Jews and Christians ; the true Pronunciation of which, so much debated and agitated, would teach us nothing of its real Signification. *Jehovah* is that *most High God* and *Lord*, who placed his *San* upon the *holy Hill* of the *true Sion*, many Ages before his Appearance in the *Flesh* of the *Woman* under the

\* Luke i. 32.    § Matt. xvi. 16.    || I. Cor. viii. 5, 6. Deut. iii. 24. Vid. *Wolfii Curæ Philol.* Vol. III. 422. ¶ Vid. *Dissert. Decem, a Relando Edit. de Nomine Jehovah.*

"which thou gavest me : for thou lovest  
" me before the Foundation of the World;"

4. 1. 1. 1.

and

the *Law*. . . This Truth was known by the ancient Jews who say, that the Soul of the *Messiah* was created before the *World*, and united unto the Lord God of *Israel*. . . And this might be easily discovered from the Prophets, particularly in *David*, whose Character at the \* eighth Son of *Jesse* (from being rejected) and whose Life and Writings contain Declarations, both of a Time and of a Son set apart to be King over the fallen *House of Israel*. For thus he speaks as a Prophet, †  
*Theou art my Son, this Day have I begotten thee*, referring to a Time, when this Honour and Glory was conferred, as the Apostle in another Place confirms this Passage, " So ¶ Christ glorified not himself, to be made an high Priest, but he that said unto him, thou art my Son, this Day have I begotten thee, that is, I have begotten thee for the great Purpose of making thee a Priest of the Order of *Malchizedek*," that is, a Priest of the § most High God. To-Day imports a Time, when this was done ; while another Part of the Wonder or Mystery, is revealed to *John*, where he sees the ¶ " Woman clothed with the SUN and the MOON under her Feet, and upon HER HEAD a CROWN of TWELVE STARS, who brought forth this Son, the male Child, who was taken up to God, and

\* I. Sam. xvii. 12, 14.      † Ps. ii. 7.    Heb. i. 10.  
 ‡ Heb. iv. 10.    John viii. 54.    Ps. cx. 4.    § Heb.  
 vii. 1. &c.    ¶ Rev. xiii. 1, 5.

and at worse, 5, who says, " Glorify  
" me, O FATHER, with thy own Self,  
" with

" to his Throne, and who was to rule all Nations with  
" an iron Rod." This Son becomes Michael at the  
7th Verse; and the true Seed of the Woman who fought  
with the † Dragon, the old Serpent, and his Angels, and  
cast him out of Heaven. The same Truth was re-  
vealed to Daniel before, when he saw in the Visions of  
the Night, " One as the Son of Man coming in the  
" Clouds of Heaven," and he came unto the ANCIENT  
of DAYS : and there was given unto him Dominion and  
Glory, and a Kingdom, that all Peoples, Nations, and  
Tongues should worship him : His Dominion is for Eternity  
(Sæculum), " which shall not pass away ; and his King-  
dom is that which shall not be destroyed." In this  
Place, the THRONE of the ANCIENT of DAYS was  
a FLAME, and HIS WHEELS a BURNING FIRE : and  
so was the Throne of JEHOVAH, the GOD of ISRAEL,  
a PILLAR of FIRE ; and the Wheels appear again with  
the Cherubim, from between which, Coals of Fire  
were taken and cast down : On this Throne, the Son  
of Man is found sitting in Ezekiel, Ch. i. 26. But  
the Time of this Assumption to the Throne of God  
is not expressed; but concealed under such mystical  
Numbers in the Prophets, that the Spirit of God can  
alone reveal them in their proper Time. However, by  
the Apostle's Words, that the || Ends of the Ages are  
come

¶ Gen. iii. 15. † Rev. xii. 9. 14.—xx. 2.  
† Dan. vii. 9. § Ezek. x. 2. ¶ I Cor. x. 2.

For this Distinction must be observed through all the Parts of the Law, as it is the only true Key to open the hardest Difficulties, both in the Law and the Gospel, in the Prophets of the old, and of the new Testament. For Aaron and his Sons who were Types and Figures of the first Born, and the first Fruits, declare this Truth to be then in Force and Execution, namely, that God was electing a few from the Children of Israel, to give them the exceeding Glory of this Order, which as explained by the Prophet, means that of being (q) Kings and Priests unto God; the Glory and high Prize, to which another (r) Prophet of the Gospel so often says, Christians are called. And this leading Truth which was only shadowed out in Persons as the First-Born, and in Things as the First-Fruits, was brought into full Manifestation by Jesus Christ, who began the true Passover in his Flesh and Blood, by electing twelve Heads and Sons of the Spiritual Jacob, whole

(q) Rev. i. 6.—v. 10.—xx. 6. (r) I. Thef.  
iii. 12. H. Thef. ii. 14. I. Pet. v. 1.

(\*) See Note (a) (b) (c) (d)

whose Name under the Law was (*s*) changed to *Israel*; and after this Change, explained yet farther; (*t*) *Israel* is my Son, my first Born. Now, as the Lord sanctified the Tabernacle and Altar, and *Aaron* and his Sons for the figurative Service below; so was this a Declaration in a Shadow, that the *Archetypes* above then existed; and that there was a *Spiritual Aaron* elected by the Lord to (*u*) raise up the *House of Jacob*; that there was a Lamb, the Male and Father of all the Flock then in the Glory on high, who was executing the *Priest's* Office in the *Cloud of Fire*, and performing on his Sons, begotten of his incorruptible *Seed*, all the Parts of *consecrating*, *anointing*, *clotbing* and *Feeding*. which were exhibited in the Shadows and Types, upon *Aaron* below, the Man after the Image of the Earthly *Adam*, till the (*x*) Times of *Reformation* came, when the *first Born* and *Head* of all the *Bretbren* was sent from the Glory into a *Body prepared* to bring the great Realities of his Priesthood into full Light,

(*s*) Gen. xxxii. 28.—xxxv. 10.    (*t*) Exod. iv. 22.  
 (*u*) Isai. xliv. 26.    (*x*) Heb. ix. 10.

Light, by removing the Veil of the Figures. For in this Body, he was to pass through the *Cross* and *Death* which precedes the *Resurrection and Ascension* into the Life and Powers of Heaven: In which he gave a *Pattern* and *Example* to others, of the *one Way* to the *Glory*, and the *sitting down* on the *Throne*; and also shewed the Pledge and *Earnest* of his *Power* to *change* and *subdue all Flesh* and all Things unto Himself, or according to the *Body of his Glory*. And this Form of a Son of God, called the (*y*) *Glory* of the *only Begotten* of the *Father*, he manifested on the *Mount*, as the (*z*) *Kingdom of Heaven*, and the *Son coming* in the *Power* thereof. For the (*a*) *luminous Cloud*, and the *Voice* out of the *Cloud*, was *God* in his *Throne* of the *Cloud of Fire*; and the *Face* of Christ as the *Sun*, and his *Garment* whiter than *Snow*, and *shining* as the *Light*, was the *Revelation* of the *Glory*, and the *Garments* or *Body* of a Son of God. And this Appearance in the *Gospel*, answers to his *Presence*

(*y*) John i. 14. (*z*) Matt. xvi. 28. Mark ix. 2.

(*a*) Matt. xvii. 5.

fence with the ANCIENT of DAYS, whose  
 (b) Garment was white as Snow, and the  
 Hair of his Head like pure Wool: his Throne  
 Flames of Fire, and his Wheels a burning  
 Fire. These Characters and Seals of the  
 same Truth are found in the Counter-  
 Prophet of the Gospel, where he sees (c)  
 " One like to the Son of Man, whose Head  
 " and Hairs were white as pure Wool, as  
 " Snow." These are characteristical Marks  
 to prove, that this Son is the same, whom  
 the Prophet under the Law beheld before,  
 and whom the ANCIENT of DAYS took  
 up to his Throne and clothed him with Gar-  
 ments of Light, which no Man in his na-  
 tural State can approach or bear, till he be  
 transformed into the Image of Christ, even  
 as Christ is himself the (d) Image of the  
 invisible God. Now, all these Offices and  
 Works of our Lord must be done upon  
 Man by the Water and Blood of Life, and  
 by the eternal Fire, as all Sanctification in  
 the Figure was performed by the Means  
 of the Water of the brazen Laver, by the  
 Blood

(b) Dan. vii. 9. (c) Rev. i. 14. (d) Col. i. 15.

*Blood of the Lamb, and by the Fire of the Altar.* Hence it is, that our High-Priest tells the World, after the Image and Pattern of the Law of Shadows, that *(e)* every one shall be salted with *Fire*, and every *Sacrifice* shall be salted with *Salt*: that he *(f)* came to cast *Fire* on *Earth* and defired nothing more than that it were already kindled. For this is the very *Spirit* of *Judgment* and of *burning*, spoken of by the Prophet, with which the *Lord* will *(g)* wash away the *Filth* of the *Daughters* of *Zion* and cleanse the *Bloods* of *Jerusalem*; and after this, as it follows, will *Jebovah* create upon every *Place* of Mount *Zion*, and upon her Assemblies, a *Cloud* and a *Smoke* by Day and the *Brightness* of a *Flame of Fire* by *Night*; for upon all, the *Glory* shall be a *Covering*. The *Bloods* of *Jerusalem*, and of her *Daughters* are *our Bodies*, rooted in and sprung from them; and this *unclean Blood* must be abolished by the *true Fire* from *Heaven*, just as the *Fire* in the *Figure* upon the *Altar* of *Brass* devoured

*(e)* Mark ix. 49.    *(f)* Luke xii. 49.    *(g)* Isai. iv. 4, 5.

oured the *Flesh* of the *Sin* and *Trespass*'  
*Offerings*, and took away the *Image* and  
*Memorial* of it. For what is *Flesh*, but  
the *Print* and *Effect* of *Blood*; and there-  
fore often used to signify the same Thing.  
This was the Figure of that Heavenly  
Priesthood and Priest, whose *Mouth* is the  
*Sword* of *Fire* of jealous Love against the  
*Flesh* and *Blood* of the fallen *Adam*, who  
devours all Persons and Things into him-  
self, and by consuming changes them into  
his own Glory, in a much higher Proceeds  
and *Mystery* of *Transmutation*, than we are  
able to perform by the *solar Fire* shut up  
in our corruptible Bodies, though we can  
change the Fruits of the Earth, and the  
*Flesh* of Animals, by the *hidden Chymistry*  
of *Nature* into *Blood*, and from *Blood* into  
*Flesh* like our own.---We shall now enter  
upon the Explanation of the two last Veres  
belonging to this daily Service in its first  
Institution.

" And I will dwell amongst the Sons  
" of *Israel*, and I will be their God; and  
" they shall know that I am the *Lord*  
" their God, that brought them out of the

"*Land of Egypt: I am the Lord their God.* In the Hebrew, I *Jebovah their Gods.*" Exod. xxix. 45, 46.

The blessed Consequence of sanctifying the Altar, and Tabernacle, Aaron and his Sons, was a *typical* Adumbration how *Jebovah*, the most high God, dwelt in another *Aaron*, and in the *Clouds of Heaven*, his true Tabernacles, the *Temples of his Fire*, and the *Garments of his Lamb*, in the \* *finest Wool*, who (b) feeds from God,

(b) John vi. 51. Deut. v. 26.

\* *Pure Wool* is referred to the divine Attribute, called || *Chesed* or Mercy, on Account of its *Whiteness*. This is a great Truth in the *physical* Ground, for the more the *Light of Life* possesses and fills Man, Angel or Matter, the more Liberty, Life, Joy and Pleasure possess and fill them too: And when the *whole Harvest* shall be + white in the *mystic* Words of our Lord; when *white Garments* are put upon all *Flesh*; when + *fine Linen*, the *Justifications of Saints* unto *Life*, is given by *Christ*, the *Clother* of all his Family; then are they *atoned*; and delivered from the *Wages of Adam's Sin*; then is *their Shame and Nakedness* covered with *Spiritual Bodies*; then are they Sons

|| Cab. Denud. Vol. I. 624. + John iv. 35.

† Rev. iv. 4.—vii. 9.—xix. 8.

God, and draws Life and Glory everlasting from his Father. For, as the Presence and Face of God was in the Figure and Shadow represented by the Fire of the Altar, and that Fire clothed and covered the Flesh of the Lamb; ascending in Clouds and Vapours and Pillars of Smoke as the Meat and Drink for Israel; so now, under the Gospel, the Mystery is laid open, and the Lord God dwelleth in Israel, the first-Born Sons who have the Precedence and the (i) first Order of rising in Christ as they, the first in the Evangelical Passover and Pentecost, eat that Flesh and drank that Blood, in which was (k) the Spirit of Life, or the living, eternal

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(i) I. Cor. xv. 23. (k) Rom: viii. 2.

of God by free Grace in Jesus Christ, whose Blood alone cleanseth from all Sin. And when all Nature shall become the Kingdom of Light from the Circumference to the Circumference, when it is created a Sea as crystal mingled with Fire before the Face of God; then divine Mercy has finished the great Work of delivering the whole Creation into the Liberty of the Glory of the Sons of God.

Rom. viii. 22.

he can wrap himself in it.—Now, as the Lord God of Israel gave his Name, that is,

to buri. But these are never known in this World: They are scattered as the Salt of the Earth, and only know the new Name written in the white Stone. They are not perpetual Babblers of every little Experience and Taste of the divine Life and Spirit; nor do they seal themselves as the Election of Grace, because they believe and are zealous for particular Doctrines, which are themselves repugnant to the Gospel. Such is the Creed of Austin transmitted through twelve Centuries, adopted and improved by others since the Reformation. Nor is this the least hurtful of the many Antichrists gone forth; for in the Spirit and Force of Prophecy, it has to all Intents and Purposes, taken away the † daily Sacrifice, and defiled the Temple of God in denying, that ‡ Christ tasted Death for all Men, and § that God will be the Saviour of all in the Fulness of Times. For though the divine Goodness will reward suffering Virtue and afflicted Goodness in an extraordinary Manner, and correct and scourge all wickedness in Number, Weight and Measure; yet Mercy and Judgment will meet together, and the Amendment and future Happiness of the Sinners result from the same Hand, that both in Time and Eternity smites to heal, and kills to make alive. Here the divine Government shines in its full Lustre, above the Weakness of worldly States; above the Envy and Malice

<sup>†</sup> Dan. viii. 11. <sup>‡</sup> Heb. ii. 9. <sup>§</sup> I. Tim. iii. 6.  
—iv. 16.

*bis Nature and bis Glory to this Son;* so did he receive the Blood which can enter the Holy of Holies, because it is the Root and divine Substance of the most spiritual Bodies for *Angels of the Presence.* And this Blood the true Lamb on high was always communicating to a *chosen few* from the *Israel* in the Figure, (for (n) all are not *Israel* who are of *Israel*;) this was the Blood of the everlasting Covenant, that is, the Blood which flowed down from the *Ages past*; and must flow through all the *Ages* to succeed it under the Gospel of the *Blood manifested*, it began at the *Passover*, and run through the *seven Weeks* to the *fiftieth Day of Pentecoste*. Beyond this last Festival, it has had yet no Manifestation of its wonderful Power; but it must flow on to the first Day of the seventh Month, which will be the Feast of Trumpets un-

Z 4

(n) Roma. ix. 6.

Malice of the Devil, and the narrow Goodness of Man. In this Idea and Character which the Scripture supports, God is still Love, as St. John describes him, and *even his Wrath, the Scourge of Tatural Tenderness.*

der the Evangelical Kingdom ; and from that Day, it will flow to the great Day of Atonements or Coverings on the tenth of the Seventh Month in the Gospel-time ; the blessed Fruits of which Day will appear in the Feast of Tabernacles, which was the last Feast of the Law, and the Vintage or Feast on new Wine, and the ingathering of the last-ripe Fruits. This Time under the Gospel is that, which St. John calls, “ the (o) Vine of the Earth and her Clusters “ which the Angel gathered, and cast it “ into the great Wine-Press of the Wrath “ of Almighty God ; and the Wine-Press “ was trodden without the City, and Blood “ came out of the Wine-Press, even unto “ the Horses Bridles by the Space of a “ Thousand and Six Hundred Furlongs.” This Passage is a Mystery of Blessings, which may be hereafter explained in treating of the Day of Atonement, and the Feast of Tabernacles.—Now, the Throne and dwelling Place of God was, and ever will be in Fire and in the Cloud, but not

in the *destructive Element* of this World from the *divided Properties* of Nature in its present State, but in an *heavenly Fire*, in which Life and Joys are found unspeakable. For in the *Light*, God is *meek* as a *Lamb*, and his *Breath* as the *Breath* of a *Lamb*, in whom *no Air or Wind of Wrath* moves at all. In our *natural Man*, the Root and Source of our greatest Joys and most tender Feelings, in the *three principal Branches* of Love, conjugal, parental and filial, is from the *Fire* in our *Reins*, our *Hearts* and *Bowels*: And in the Antitype of the *new Man* in *Christ*, this *Glory*, this first Ruler and Wheel of Life and Sensation, God (p) promised to set in the *Midst* of *Israel*, even in *his Bowels* and *his Loins*. On this Account, the Prophets speak of this Gift and Treasure in different Expressions, though all point to the same Truth. (q) " *His + Name* was in *my Heart*.

" as

(p) Jerem. v. 14. Luke xii. 49. (q) Jerem. xx. 17.

+ *Name* in Scripture, signifies the *Nature* and *Efficacy* of a Person or Thing: and to be *called* is the same

" as a burning Fire, shut up in my Bones ;"  
 I was weary with forbearing, I could not  
 stay. (r) Job expresses it in this Manner :  
 " I am full of Words, the Spirit  
 within me straiteneth ; my Belly is as  
 Wine "

(r) Job. xxxiii. 18, 19.

same, as *to be*. Thus the Lord says of his Angel, *I provoke him not, for my Name is in him : and of Zion, it is spoken, § my new Name shall be called upon thee*; and in Rev. ii. 17.—iii. 12. The *I new Name written*, is the *new Nature communicated*. Therefore also it follows, that to be called, is to be the very Person, Essence or Thing so called : as it is said of Christ, *he shall be \* called the Son of the most High,* and that *holy Thing born from Thee shall be called the Son of God :* and *his Name shall be called Emanuel.* And thus also to *I come in the Name of Jehovah, is to possess the Nature and Perfections of Jehovah,* and to be what that Name signifies, both in natural and moral Glory. This Truth destroys that vain Pretence of Imputation, for all Things in Time and Eternity must be really given or communicated, before any Benefit can be received ; or it would be as well to be called an Angel without his Perfections, as to have any Name, and not the Nature and Power belonging to that Name.

¶ Exod. xxiii. 21.      § Ps. cxlv. 1, 2.    John xii.  
 28.—xvii. 6.      || Isai. lxii. 2.      \* Luke i. 32, 35.  
 ¶ Matt. xxi. 9.      Mark xi. 9.      Luke xiii. 35.

" Wine, which is *not opened*; it is ready  
" to burst like new Bottles." Of this  
hidden and divine Seed, the (s) royal  
Prophet speaks thus; *my Heart was hot*  
within me, and while I was musing, the  
*Fire kindled*. The same Thing is intended  
by (t) the *Coals of Fire* from between the  
*Cherubims* which were to be scattered over  
the *City*. This is that *Treasure*, which we  
possess in (u) *Earthen Vessels*, and the *Gift*  
which is to be *kindled* into a *living Fire*:  
Now to bring *this Glory* of God in which  
he dwells, out of the *mystical Veil* of Words  
and Figures, the heavenly *Gift of Fire* was  
suffered to appear at *Pentecoste* in an *open*  
and *visible* Manifestation. The Virtue,  
Life and Power of this great *Gift* was also  
discovered, as a *Preserver*, and not a *De-  
stroyer* of Life, while those who were  
crowned with this (x) *golden Crown*, pro-  
phesied in *new Tongues*, declaring the *won-  
derful Things* of God, which they then *first*  
experienced, tasted and felt. Then did  
God meet them and *dwell in them*, as our  
Lord

(s) Ps. xxxix. 3. (t) Ezek. x. 2, 6, 7. (u) II. Cor.  
iv. 7. II. Tim. i. 6. (x) Acts ii. 3.

Lord had before prayed, not only for those who were his few at the *Passover*, but for them also who should <sup>(y)</sup> believe in him through their *Word*, that they all may be one, as thou, Father, art in me, and I in thee, that they may be one in us. Then were the Sacrifices of the Evangelical Pentecoste salted with Fire, and baptized with the holy Spirit, while the Cloud from the Lamb's Blood sprinkled into them went up in Pillars of Fire and Vapours of sweet Incense. Then did these Brides rejoice and sing Praises, when their widowed Flesh divorced from their <sup>(z)</sup> first Husband and Love, born only from the Woman under the Law, that is, from Eve, the first under Death, was visited by the Lord, the King of Israel; and the band-Maidens found the \* Brother, the Bridgroom and the Lord in one Name again. For then it is in the

Reger.

<sup>(y)</sup> John xvii. 20, 21.      <sup>(z)</sup> Isai. liv. 5.  
Hos. iii. 7, 16.    Joel i. 8.    II. Cor. xi. 2.    Rev.  
xxi. 2.

\* "The Cheneleib Israel, or Congregation of Israel, is called not only Caleb Sposse, but also Ruth  
"Filia"

Regeneration, that the (a) *Woman* who  
once bore *seven* and languished, begins to  
bring forth her *seven Lights*, and the (b)  
*Barren* becometh in the highest Sense of  
Prophecy, a joyful Mother of *Children*; for  
(c) HER SUN which went down, is risen  
again within her. Then doth it come to  
pass in the deep Ground and [spiritual]  
Sense, " that *seven Women* shall lay hold  
" of *one Man*," even *Christ*, the *Bride-*  
*groom*, the Power and *Life* of the eighth  
*Day* in the new *Creation* above the *Seventh*,  
whose strong *masculine Light* will penetrate

all

(a) Jerem. xv. 9. I. Sam. ii. 5. (b) Ps. cxiii. 9.  
(c) Rev. xii. 1.

" *Filia* which may yet well agree with the Church  
" likewise, which is not only the *Spouse* of *Christ*, but  
" also his *Daughter*, flowing out from him; as *Eve* that  
" was made out of *Adam's Side*, and afterward united  
" † to him, was his *Wife*, his *Sister*, and his *Daughter*."  
I shall only observe on these Words of this great  
Man, that *Eve* flowing from *Adam* was the *Wound*  
and *Breach* of his Nature, while the *Eve* flowing from  
*Christ*, is the *Repairer* of this *Breach*.

† Cudworth's Union of *Christ*, and the *Church*  
shadowed p. 12.

all his Brides, and fill their celestial Bodies, which are full of Eyes behind and before, with the living and ravishing Beams of his Sun, which Day and Night shall shine upon them, and warm their Hearts and Reins with the sweetest Sensations of Pleasure at his (d) right Hand, and from the (e) Kisses of his Mouth. Every Seven makes a Fulness or a Sabbath; and in that State, God fixes his Dwelling. All these Passages in the Prophets concerning Seven, refer to the seven Lamps as the Figures in the holy Place, and to the western Lamp bending towards the Holy of Holies, as a Figure of receiving all the Lights from the Bridegroom or (f) Strong Man, on the Cherubim in the inmost Sanctuary. The seven Lamps, and the Cloud of sweet Incense were Part of the daily and continual Glories of the Law and its Ministry: Therefore in the Antitype and Ministration of Christ, the true Lights or seven Spirits always burn in the heavenly Clouds or spiritual Bodies quickened, and by slow Degrees,

(d) Ps. xvi. 11. Rev. i. 16. (e) Cant. ii. 2  
viii. 1. (f) Ezek. i. 26.

grees, rising up to the Perfection and Fulness of the Stature of Christ, who is *that Wisdom*, (g) "Who came out of the Mouth of the most High, and who covereth the Earth as a Cloud; who dwelleth in high Places, and whose Throne from the Days of Eternity has been, and is now in a Cloudy Pillar." According to these Images and Prefigurations under the Law, Christ is (h) first revealed coming in the Clouds of Heaven; and in the next Appearance, he is revealed (i) walking amidst the golden Candlesticks, the seven Churches or Congregations in this World; among which, in a secret Way, he is reviving and re-kindling from his own Almighty and prolific Light, the true seven Spirits, which will burn and shine for ever. The Figure of this Work was shewn in the Priest, and in his Service performed in the *secret Place of the first Holy*. The Clouds of Heaven, and the seven Lamps are *first* discovered as the *Mysteries* of our Lord's Kingdom by his Servant

John,

(g) Eccl. xxiv. i, 2. (h) Rev. i. 7. (i) Rev. ii. 1.

*Job*, because without them, there is no Life, no Resurrection in Christ, no fitting with him in heavenly Places, no standing before the Throne, nor any true Worship of the Father in Spirit and Truth: For these are the Antitypes and real Powers of Heaven, answering to the Figures and Shadows of Moses. For this high Priest who is a life-creating Spirit, can make the great Mystery of (k) Godliness manifest in our Flesh, as well as he was God manifested in his own before. He can as a (l) " Son of Righteousness (or Justification unto Life) " arise with healing in his Wings: He is a King like his Figure in (m) Solomon, the Son of Bathsheba, who has Wives and Concubines many, and Virgins without Number, yet can he mingle himself with all, as the Sun, his Type in the Kingdom of Nature, fills the deep and broad Bosom of the Air, of Seas and Waters, and the seven Planets moving round his central Throne, and regal Bed, from which Station, his undiminished Rays are cast forth to feed that greedy

(k) I. Tim. iii. 16. (l) Mal. iv. 2. (m) I. Kings xi. 3. Cant. vi. 8.

greedy Desires and continual Hunger, which as a Magnet draws its vital Warmth into every Form and Mode of Matter, though diversified into Earth, Water and Air, and into all the Variety of living Creatures which inhabit these Elements. In the Regeneration or new Creation in Christ, we can alone find the true Ground of this Prophecy ; the (n) “ *Light of the Moon* shall be as the *Light of the Sun*, “ and the *Light of the Sun* shall be *seven Fold*, as the *Light of seven Days*,” in the *Day* when the *Lord shall bind up the Breach of his People*, and shall heal the

## A a                      *Stroke*

(n) Isai. xxx. 26.

\* Most Writers have observed a Type and Anti-type between the *Wound* of † Adam by taking *Eve* out of his *Side*, and between the healing of that *Wound* by the *Water* and *Blood* from the *Side* of *Christ*, the *heavenly Adam*. The first, is the *Breach* and *Division* of one *Man* into two *Forms*; and the last, is the re-union of twain into one. To which the Prophets allude, when they speak of the *Breach* of God's People to be

<sup>†</sup> *Leslie's Socinian Controversy.* Dial. i. p. 41.

<sup>†</sup> Isai. lviii. 12. Jerem. xiv. 17.---xvii. 18. Amos.

ix. x.

*Stroke of their Wound.*—Now, the ~~for~~  
true Bed of Love will be that State of the  
Creation:

(o) Ezek. xxiii. 17.

be repaired. Of the Parallel between the Type and Antitype, thus reasons Cudworth. “ For just as *Eve* was made out of *Adam’s* Side when he was asleep “ in Paradise,” so when Christ was sleeping the Sleep of Death upon the † Cross, was his Side likewise opened, and out of it flowed forth Water and Blood, one for the Justification, the other for the Sanctification of the Church; or else, as St. Austin and others of the Fathers will have it, the Types of the two Sacraments, Baptism and the Lord’s Supper. On the Passage from Isaiah, Chap. xxx. 26. the § Cabalists speak many excellent, and original Truths. The first is, that God will add forty and nine Portions of Light to the Sun. This Number too has a perfect Agreement with the ¶ seven Candlesticks of John, who may be called the *Evangelical Cabalist*, for so many Lights belonged to them. “ In Sohar: These Words of *Isaiah* are explained concerning the ¶ Restitution of the whole human Race, which will then be brought to pass, when God shall swallow up Death for ever.” In *Schemoth Rabba*, the same Passage is referred to the Candlestick under the Law: You have made for me, says the holy blessed God, a Candlestick, I will increase the

† Cudworth’s Union of Christ and the Church, p. 29.  
§ Schoettgenij Hor. Heb. & Talmud. Vol. II, 62.  
¶ Rev. i. 12, 13. Zech. iv. 2. Schoettg. Vol. II. 171.

*Creation redeemed into a Sea of Crystal and mingled with Fire:* This is the (*p*) *River* which maketh glad the *City of God*, and the (*q*) *Inhabitants of the new Jerusalem* who drink the *Water of Life* proceeding from the *Throne of the Lamb*, for the (*r*) *Sea of Glass* is before his Face. His Rays above the (*s*) *Brightness* of the *Sun* shining in its *Strength* are full of *Life* and ravishing

A a 2

Joys ;

(*p*) Ps. xlvi. 4.—lxv. 9.      (*q*) Rev. xxi. Ezek. Ixvii. 1.      (*r*) Rev. iv. 6.      (*s*) Matt. xvii. 2. Rev. i. 16. Acts xxvi. 13.

the *Light* of it *seven Fold* in the *World to come*. This is again † applied to the Resurrection of the Dead, which is also true : As the Light of seven Days, that is, because the *Spirit* from above is united with the *Spirit below*; and then all the Dead, who sleep in the Dust, shall be raised and live. “ Now in the mystical “ Regeneration, no one can be risen in Christ, or “ have shaken off the Dust of Mortality, till the “ *seven Lights* from *Jesus*, the *Sun of Eternity*, are “ kindled and burning.” This Work is the ‡ great End of Regeneration, whether it be only as a § *Seed* just begun to quicken, or whether it be in *brighter Degrees* of *Life and Perfection*.

† Page 182.    ‡ *Campbell* on the *Eucharist*, p. 315. 318.    § Ps. xcvi. 11. I. Pet. i. 23. I. John iii. 9.

Joys ; they are the *Kisses* of his *Mouth*, and the *Breath* of his *Lips* sweeter than all the Spices and aromatic Odours which the Light of this World ripens, and the Air conveys : For Christ is the *universal* (t) *Light* and (u) *Breath* in *Paradise*, in whom they see the Light of Life, and from whom they receive the (x) *Breath* which will never perish from their *Nostrils*.—Now in the Glory, in the *Cloud* of *Fire*, Christ descends and reveals himself to Man ; and this is his *true* coming in *Spirit*, and in the *Clouds* of *Heaven*. Of this Manifestation, the *Cloud* of Incense was the Figure, being filled with the *seven Lights* of the *holy Place*. This is Bathsheba, the (y) Bride and King's Daughter glorious *within*, the Sister who loves the Brother, and is not ashamed. Then is God manifested, and dwells in the now, the *spiritual* and *inner Man*, whose true Flesh, and heavenly Schechinah is derived from the Water and Blood of Christ, in

(t) John xx. 22. Psalm xxxvi. 9. (u) Ps. xxxiii. 6. (x) Lam. iv. 20. Ezek. xxxvii. 9.  
(y) Ps. xlvi. 13.

in which alone the *holy Spirit of eternal, Living and intellectual Fire, the Power of an endless Life, the Rest and Glory of Immortality dwells and moves, overshadowing the Children of the spiritual Israel*, as the (z) *Cloud in the Wilderness was spread over the carnal Israel under the Figure.* In Clouds is Christ (a) first shewn in the *Revelation*; and his second Appearance is among the golden Candlesticks: In *John's Gospel*, Christ is first revealed as the *true Light*, and secondly, he is manifested at the *Marriage*, for wherever his *Light shineth, the Bride is preparing*, and the *new white Garment* for the marriage of the Lamb is weaving, the *Cloud of Glory* is rising more and more, that the *Daughter of God, the great King*, may stand in the first holy Place, till she be made *one Spirit and one Body* with the *Lord*, who of *twain maketh (b) one new Man*, so making *Peace*, that *Peace* which was, before *one was divided into two*, in the (c) *deep Sleep in Paradise*. The outer

(z) Exod. xiii. 21, 22. Numb. ix. 18. Ps. lxxviii. 13. I. Cor. x. 1, 2. (a) Rev. i, 7, 12, 13. John i. 4, 5, 9. (b) Eph. ii. 15, 16. (c) Gen. ii. 21,

*outer Man, the natural Man, and the carnal Mind make the Man of Sin in every one : This is the Son of (d) Hagar, the Egyptian Woman, and the Cause of the Bondage from the Covenant of Mount Sinai, for we are generated unto Bondage, that is, Death, by being born from the Will of Man, even the (e) Will of Flesh and of Bloods which must be contrary to the first Will of God, from whom we are begotten in one new Blood, and become his Sons by this heavenly Regeneration.* This *Man of Sin or from Sin*, was rejected from the Tabernacle, till *seven Days* had passed over him, and till his Flesh had been cut off in *Circumcision*, as a Pledge and Declaration in a Figure, that he must be killed and put to Death by such *inward Strokes* as divine Wisdom shall judge necessary to build up the *inner Man, the incorruptible Seed of the WORD, that is, JESUS CHRIST, the second Adam, and to renew him (f) Day by Day*, as the Figures of *this Renovation to the Image of God* were daily performing under the

(d) Gal. iv. 22.---xxvi.

(e) John i. 13.

(f) II. Cor. iv. 16.

the Law. This *new Man* who is renewed in Knowledge, after the (*g*) *Image* of him who created him : This is the *Son of Sarah*, the *free Woman* or the *new Jerusalem*, the (*b*) *Lamb's Bride* and *Mother* of us all, that is, from the *new Earth* which has three Virtues and Powers agreeing in one, the *Spirit* and *Water* and *Blood*. Now, in the new Tabernacle which God maketh, and not Man ; in the *House eternal* from the *Heavens* which is built up from a small Point of the (*i*) *Seed* of the *Kingdom*, and grows by slow Stages of Maturation into the Fulness of the *Stature of Christ* ; in this *new Temple* God dwells among the *evangelical Israel* ; he meets them in his Cloud of Fire and Light, and smells the Savour of Rest, his own white Cloud clothing them : In this Form he acknowledges them for his Sons, because they are born from a different *Seed*, than that which now grows up into the *earthly House* under the *Law*, that is, under *Death*, the *Wages* of *Adam's Sin*, and the *Coat of Skins*, or the *animal*

A a 4

Life

(*g*) Col. iii. 10. Gen. i. 26, 27. : (*b*) Gal. iv. 26, Rev. xxi. 2, 10. (*i*) Matt. xiii. 32. John iii. 9.

Life and Properties in *Bloods*, with which *Adam* was clothed after Sin. In (*k*) this *Vail* spread over all *Nations*, and in this *Covering cast* over all *Peoples*, we are *Bondmen* in *Egypt*, the Land of *Misery* and *Servitude* unto Sin and Death. We are fast bound in *Chains of Darkness*, or in *Matter compacted* into thick, hard and heavy Forms. We can only be delivered out of this Captivity by being covered and clothed with the Cloud of Glory, by which (*l*) *Garment of Praise* and *Salvation*, the Lord leads *Israel* under the Gospel from the House of Bondage, and translates them into the *Kingdom of his wonderful Light*, into the Liberty of the *Glory of the Sons of God*; into which Glory the (*m*) *whole Creation* shall one Time be delivered from the *Bondage* \* of its *present Corruption*.

Now,

(*k*) Isai. xxv. 7.    (*l*) Isai. lxi. 3.    (*m*) Rom. viii.  
18.—xxiii.

\* As God made not this Corruption, so it was +  
Lucifer's Sin which cast his central Throne, and the  
Thrones

+ Isai. xiv. 12, 13.

Now, *Israel* must be clothed with Garments white as *Snow*, of the finest *Wool* from

*Thrones* † of his *Angels* down. This World in its present fallen Condition is the *Materiality* of *Satan's Kingdom* and § *Principality*, in which he is bound in his own *Chains of Darkness* for *Ages*; for he cannot raise it up into a *Sea of Glass* mingled with *Fire*, wherein he once had a *solar Throne*, a *cherubical Chariot* before the *ANCIENT* of *DAYS*. It is of this proud Archangel, or Head and Father of his own *Hof*, that the Lord speaks under the Figure of the *King of Tyrus*: “ Thou || sealeſt up the Sum full of *Wisdom*, “ and perfect in *Beauty*. Thou hast been in *Eden* the “ *Garden of God*, every precious *Stone* was thy covering. “ Thou art the *anointed Cherub* that *covereth*, and & “ have given thee for this: Thou wast upon the *holy Mountain of God*, thou hast *walked up and down* in “ the *Midst of Stones of Fire*. Thou wast perfect in “ thy *Ways* from the *Day* that thou wast *created*, till “ *Iniquity* was found in thee. By the *Magnitude* of “ thy *Merchandise* they have filled the *Midst* of thee “ with *Violence*, and thou hast *sinned*: Therefore I “ will cast thee as *profane* out of the *Mountain of God*; “ and I will destroy thee, O *covering Cherub*, from “ the *Midst* of the *Stones of Fire*.” The Fall of *Lucifer* who became *Satan* by transgression, the old *Dragon* or

† Dan. ix. 9. Rev. xii. 7, 8, 9. (§) Jude vi. 6.  
|| Ezek. xxviii. 12.—xvi. John viii. 44. Luke x.  
18.

Eye has not seen, nor the Ear heard, in this Vale of Misery, in this House of Bondage and Grave of Flesh and Blood in our present Form; neither has it entered into the Heart of Man to conceive what good Things God has prepared for them that love him. Blessed, thrice blessed are they, in whose *Flesh* of *Death* Christ has revealed the *Flesh* of *Immortality*, and manifested his Priesthood of the *Fire* and *Blood* of the everlasting *Covenant*. For there are many (*o*) false Prophets gone out into the World: For every Spirit that confesseth not that *Jesus Christ* is come in the *Flesh*, is not of God: and this is the *Spirit* of *Antichrist*; whereof you have heard that it should come, and even now already is it in the World. Now, every Sort of Interpretation which denies the real Presence and Power of Christ in the *Flesh* of his People, is an *Antichrist*: For, unless the *Father* and *Son* come into Man, he cannot be brought out of the Land of *Egypt*; and only in a Cloud of Glory, the Throne of God in every Son, can God approach to Man,

Man, or Man come *near unto the Face of God.* These Clouds of Heaven are wove into Garments of Salvation by the Son, who *worketh* as the *Father sheweth* unto him, and who knoweth all his Wisdom and his Works. They spring too from the Bowels, from the *Water* and *Blood* of *Jesus Christ,* and from his *Fire of eternal Life,* who *alone* can build these beautiful and everlasting Tabernacles, the *dwelling Places of Jehovah,* in which he puts *his Name, his Form and Image* which never shall perish.---Thus have I, according to my Gift and Measure of prophesying, that is, of interpreting the *Spirit of the Letter* of the *Scriptures, connected* the *several Parts* of that *daily Service* and *Ministry,* and explained the *Types and Shadows* of the *Tabernacle and Temple* by the *Spirit and Truth* of the corresponding *Antitypes,* which are found under the *Ministration of Life and Justification,* in that true *Tabernacle and heavenly Temple,* which *Jesus Christ, our high Priest,* is creating and building in *Man.* These principal and illustrious *Parts in the Figures,* consisted in  
the

the *Preservation* of the *perpetual Fire* on the brazen Altar which consumed and took away the Sin and Trespass-Offerings of the People; in the *Oblation* of a *Lamb* in the *Morning* and between the *Evenings*, with his Meat and Drink-Offering, and the *Pieces* or *Cakes* of the *high Priest* offered at the same Time; in the *lighting* up and keeping the *seven Lamps* always burning before the Lord, and *kindling* the *Incense* as a *continual Cloud* of sweet *Savour*, a *Smell* of *Rest* unto *Jehovab*. \* These Services made the Dignity and Glory of that *Ministration* of *Condemnation* as the Apostle calls the (*p*) the *Law*, because it was the *Record* of *Death* reigning over *all Men*, and only a *mystical* and *obscure Memorial* of the *Covenant* of *Grace* and *Life* in the *second Adam*: Yet this in the *outer Letter*, and in the *figurative Representation* was exceeding-

(*p*) II. Cor. iii. 9.

\* The *Service* of *cleaning* the *Altar* and *removing* the *Ashes* every *Morning*, is given in the *Appendix*; by which Means a closer Connection is preserved between the other more eminent Branches of the *legal Ministry*.

ceedingly glorious, so far as the noblest Powers, and Things in the visible and temporary Heavens and Earth that now are, could shadow forth the Glory of the new Heavens and new Earth which are invisible, eternal, and never to be changed. What the great and glorious Antitypes or Realities are under the Ministry of Righteousness, which *aboundeth more in Glory*, have been shewn in such a Chain of *Analogy* and *Correspondence* between each Rite and Figure, that though it may appear \* *foolishness* unto (q) Men, and to the wise

(q) I. Cor. i. 23, 25.

\* The Grounds of this Mode of spiritual Interpretation may be traced through the earliest Writers, *Clemens of Alexandria*, *Origen*, and *Macarius* in his excellent Homilies, in *Jerome*, *Austin*, and others; and since the Reformation, in many Parts of *Erasmus*, in *Gorranus* his Commentaries on the new Testament, and other Papists; and among our own Writers, in the learned and celebrated *More*, *Cudworth*, *Smith*, *Sterry*, *Whitcote* and *Gell*; Men equal to any that have treated upon divine Things since their Day. They indeed only, or chiefly, touched some Outlines of the figurative Dispensation, but never collected and cast the daily Ministration of the Shadows into one connected View; which has been the particular Design of the present Work.

wise and prudent of this World, it is the  
 (r) *Wisdom of God*, and contains the *Myste-*  
*ries of the Kingdom of his beloved Son.*  
 In bringing these Glories and Powers of the  
 World above down to Man ; in the *Kingdom*  
 of *Heaven* come *near*, and in performing  
 the Spirit and Truth according to the  
 Pattern of every *Shadow* and Figure ; in  
 this great and glorious Ministration is the  
*Lord Jesus Christ*, Day and Night, working  
 Life and Salvation among the Tribes of  
 the *spiritual Israel* scattered abroad, wor-  
 shipping God in the Spirit, as the (s)  
 twelve Tribes under the Law served God  
 Day and Night, that is, continually in the  
 Figures. And this *Israel*, the first Born,  
 shall perform the same glorious Work of  
 Love and Mercy in the Office of *Priests*  
 and *Kings*, when they are made perfect  
 in the *GLORY*. Hence we are assured by  
 the Figures, and by express Words and  
 clear Declarations, that the *holy Fire* and  
*Blood* of the *true Lamb*, the *seven Spirits*  
 and *Clouds of Incense*, the *sweet Savour*  
 of *Rest* before the *most high God*, shall in-  
 crease

(r) I. Cor. iii. 19. (s) Phil. iii. 3. Acts xxvi. 7.

crease from Generation to Generation: they shall pass on from the first Feast of the evangelical Passover unto the Pentecoste, the Feast of Trumpets, the great Day of Atonement or Coverings, the Feast of Tabernacles, and through the seven sabbatical Years to the Jubile; for ever growing in Power and Victory over SIN, till he take away the Sin of the World, and swallow up Death, the last Enemy, into his own Immortality and Glory. Then shall his spiritual Body become (*t*) a Tree of Life, and his Leaves shall be for the healing of the Nations: Then shall he not only have shed his Blood for the few, but also for the (*u*) many, and shall not only have (*x*) tasted Death for all Men, but shall have given (*y*) Life, the Fruit and Reward of that Death to the World. Then shall he fulfill the Promise made to the Seed of Abraham, to Isaac and Jacob, that (*z*) in it shall all the Families of the Earth be blessed: Then shall his Seed be as the (*a*) Dust

B b of

(t) Rev. xxii. 2. (u) Mark xiv. 24. (x) Heb. ii. 9.  
(y) John vi. 33, 35. (z) Gen. xiii. 13. (a) Gen. xxviii. 14.

of the *Earth*; and it shall spread abroad to the *East*, and to the *West*, and to the *North*, and to the *South*. At this Time will that glorious Prophecy be accomplished, (b) "this is a *faithful Saying*, and "worthy of all *Acceptation*, that we trust "in the *living God*, who is the *Saviour of all Men*, **ESPECIALLY** of them that believe, for there is *one Mediator between God and Man*, the *Man Christ Jesus*, "who gave himself a *Ransom for all*, to be "testified in due Time." Then will (c) *Isaac* have blessed both *Jacob* and *Esau* in *Things to come*, and the *hard Sayings* of this Apostle will be understood clearly, and each seeming Contradiction be found glorious Truths in Christ. At this Time too, our Lord will have brought to pass his own Words, (d) if I be *lifted up*, I will draw all *Men* unto me. Then shall he appear in that exalted Character of (e) *King of Kings*, and *Lord of Lords*, for *Babylon*, the *great City*, the (f) *Kingdom given to the Son*

(b) I. Tim. iv. 10. (c) Heb. xi. 20. Gen. xxvii. 27, 39. (d) John xii. 32. (e) Rev. xvii. 14. (f) Dan. vii. 18, 26, 27.

*Son of Man and his Saints,* shall fall into Sea, even the *Sea of Glass*, mingled with Fire, and rise no more *Babylon*, the *City of Confusion*, but by a long Purification in the everlasting *Furnace of the Wrath of God*, shall come forth, as *pure Gold*; for (g) *his Dominion* shall be from *Sea to Sea*, and from the *River* unto the *Ends of the Earth*: *All Kings* shall fall down before him, and *all Nations* shall serve him, and call him *blessed*, for Men shall be *blessed* in *him*, and the *Earth* shall be *filled* with *his Glory*. Then shall appear this Truth so vehemently opposed and evil spoken of, as if it was Blasphemy against God and his *Christ*, that “as in (b) *ADAM all die, even so in CHRIST shall all be made alive.*” But every *Man* in *his own Order: Christ the first Fruits, afterward, or in the next Order*, they that are *Christ's* at his coming, not in the *Name* of the *first Fruits*, but of the *latter Fruits*: “For, as by (i) *one Man Sin entered into the World, and Death*

B b 2                  “ by

(g) *Pt. lxxii. 8, 17.* (b) *I. Cor. xv. 22, 23.*  
(i) *Rom. v. 12, 15, 18.*

" by Sin : and so Death passed upon all.  
 " Men, for that all have sinned. But not  
 " as the Offence, so also is the free Gift :  
 " For if through the Offence of one the  
 " many be dead, much more the Grace of  
 " God by one Man Jesus Christ, hath  
 " abounded unto the many : For as by the  
 " Offence of one, Judgment came upon all  
 " Men to Condemnation : Even so by the  
 " Righteousness of one, the free Gift came  
 " upon all Men unto Justification of Life."

Then will all Names and Characters pre-  
 figuring Christ and his glorious Work,  
 vanish and disappear : The Law and the  
 Prophets shall cease, and the (*k*) everlasting  
 Gospel remain, and be preached to all the  
 Inhabitants of the Earth, to every Nation  
 and Tribe and Tongue and People : Moses  
 and Elias, Ministers of Wrath and Condem-  
 nation shall go away, and (*l*) Jesus be found  
 alone on the Mount ; Jesus whose Name is  
 the Saviour, and who will transform all  
 Flesh into Spirit, and subdue (*m*) all Things  
 to

(*k*) Rev. xiv. 6.    (*l*) Luke ix. 36.    (*m*) Phil.  
 iii. 21.

to himself by the Energy of his Power. Let this great Name be proclaimed among the Nations; and may all the Families of the Earth which are to be blessed by him, unite in ardent Prayers, that he may hasten his Kingdom, whatever Tribulations must be undergone before they can enter into the Joy of their Lord; since the light Affliction (*n*) which is but for a Moment compared with everlasting Ages, shall work for them a far more exceeding and eternal Weight of Glory. That the Time for the evangelical Feast of Trumpets on the first Day of the seventh Month of the Gospel is near, I am fully persuaded: But the (*o*) seventh Trumpet will not sound, when the Mystery will be finished, until the (*p*) everlasting Gospel be evangelized, that is, preached as glad Tidings to the whole World; and Witnesses to this true and ancient Gospel are now rising up more and more, whose Numbers may God increase, that they may sing the blessed Song of the Host

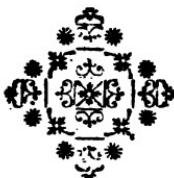
B b 3

of

(*n*) II. Cor. iv. 17.      (*o*) Rev. x. 7.  
 (*p*) Rev. xiv. 6.

of Angels, (q) Glory to God in the highest,  
on Earth, Peace and good Expectation  
among Men. Even so, come (r) Lord  
Jesus. Amen.

(q) Luke ii. 14.—xix. 38. (r) Rev. xxii. 20.



APPEN-

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## A P P E N D I X

CONCERNING THE

Removal of the Ashes from the  
Altar of Brass.

To prevent any Interruption in that Chain of Actions which depended upon each other in the daily Service, I thought it best to put this Part of the Ministry by itself. And I will give all the spiritual Sense in my Power upon this Branch of the Law. Now, though it was the first in the Order of the Day, it could not be first in the Spirit of the Law, because had not the Fire been appointed before, there could have been no Ashes to

remove.---The Charge of this Duty to the Priests runs in these Words, *Levit.* vi. 10, 11.

“ And the Priest shall put on his *linen Raiment* and *linen Breeches* shall he put on his Flesh : And he shall take up the *Ashes*, which the Fire has consumed with the Burnt-Offering on the Altar, and he shall put it near the Altar. And he shall change his Garments, and put on other Garments, and carry forth the Ashes without the Camp into a clean Place.”

The Reason for this Law, was not only necessary for keeping the Altar clean, which is principally given for this Injunction by most Writers ; but it bears too the Shadow and Image of an heavenly Service above, which is now under the Gospel more fully revealed, and the *Mystery* of it more clearly seen. Each Part of this Duty must be now treated of in order.---As this Altar not only preserved the Fire and the Lamb’s Flesh and Blood, as the figurative Meat and Drink for *Israel*, so it shewed too God under another Type and

Ch-

Character of a consuming Fire; because at this Altar, all the Sacrifices for the Sins and Trespasses of Priests, Kings and People, were killed and devoured by the Fire, which was in the Figure, the *open Mouth* and *perpetual Hunger* of the *Lamb*, who was taking away Sin, as he destroyed the *Flesh* of the Beast or Bird, the *Memorial* and *Representative* of the *Sinner*; the Image and Appearance of which was soon swallowed up into the Fire, and abolished in the Figure. Secondly, as Flesh and Blood by the *Will of Man*, that is, under the Fall, the *Self-will* of *Sin* in *Adam*, is the Effect of that Sin; the Destruction of Flesh, though in a Beast, and the devouring of it by Fire, was a Declaration and Voice in a Figure and Shadow, that the Lord would take away the Flesh and Blood of Man, the *true Sinner* by the *Will* of *Adam* (who first was clothed with the *Coat of Skins*, the *bestial Flesh* of his *Sin*), and change it into a (a) *Flame of the*\*

*true*.

(a) Heb. i. 7.

\* The Fire of the Altar was a Ladder for the Angels to ascend, as (in *Judg.* xiii. 20.) the Angel of the Lord

*true Fire of Eternity.* For it is in (*b*) this Flesh that no Good dwelleth, but false Desires and corrupt Affections spring up from the strange Fire of the outer elementary World working in the *strange Blood*, just as the Heavens that now are, work upon the Nature of the Beasts, and destroy it by Degrees.

Now, as a great Number of Sacrifices for the several Kinds of typical uncleanness, Sins and Transgressions, must have been *daily* offered for the *Jewish* People; the Sacrifices were soon reduced to Ashes. And as whatever was touched by the Fire, was sanctified in the Figure, and brought near to God, so these Ashes were to be gathered

(*b*) Rom. vii. 18.

Lord ascended in the Flame of the Altar. *Baal Hat-turim* in Lev. vi. cited by *Ainsworth*. This was something of the *Mystery*, if understood of the *true* and *eternal Fire*, of which the other was only a Type and Figure in the Fire of *this World*, or the *outer Court*. For the Fire of the *true God* transmutes into *ministring Spirits*, and must bring Man to *their Form*. Heb. i. 7.

gathered up by the Priest in his ~~+~~ mi-  
nistering Garments, because it was Part of  
the daily Service performed unto the Lord  
God

~~+~~ The linen Raiment is the *Coat, Mitre and Girdle*, which were all Linen, and the Scripture speaketh of them as *one Garment*, for he is not clothed with one, without the other. *Chazkuni* says thus, as cited by the learned *Ainsworth* on this Place. ~~†~~ *Cremer* objects to this, but gives no other Reason, than the Silence of Scripture. As this Part was a sacred Office, and the first in the Order of the Day, the linen Raiment and Breeches was the § *white Raiment*, the noblest clothing of their figurative Character and Service. The removal of the Ashes was the first Work of the Day, and the Mystery or spiritual Sense appears to be this, says *R. Menachem*, cited by *Ainsworth* on *Lev.* vi. to remove away the Spirit of Uncleanness, that remaineth after the Digestion of the Members and fat Entrails; therefore it is not done, but in white Garments, because by Mercy, Iniquity is pardoned. Let us ask this Jew, why white should signify Mercy. It does indeed, because *Light* is the *Glory* and the *Covering*, by which *Adam's Nakedness* in this dark, hard and heavy Flesh and Blood, must be atoned, and clothed upon by *Jesus Christ*, who maketh *Sins white as Snow*, that is, changeth all Things into *Light*, or into a *Sea of Glass, mingled with Fire, and bright as Crystal*.

~~†~~ *Antiq. Mos. Typ.* Vol. II. 385.      § *Rev.*  
iii. 5.

*God of Israel in his Temple.* The linen Raiment called *Middo*, covered the Priest from Head to Foot, and was a *Figure of the Body of Light*, in which alone can any one be a Priest after the Pattern and Image of *Christ*, and his Priesthood before the *most high God*. The Breeches to cover his Flesh, is a Way of expressing, that what is called our (*c*) *Nakedness* and *Shame*, (respecting our Bodies born out of *Paradise*, and our present Generation, which is so like to the Beast of the Field,) shall be again *clothed* with the true white Raiment and fine Linen of the Gospel, that is, with the *Light* called *marvellous*, in which God dwelleth, and which no Man can come near, but by putting on the *Garment* of *Christ*, the *Body of Glory*, which he creates for his People. Thirdly, in the Change of Raiment, when the Ashes were to be carried out of the *Camp* into a *clean Place*; we have this spiritual Truth taught, that the true Priest, our Lord Christ, (*d*) called

the

(*c*) Gen. iii. 7. Rev. iii. 17, 18.—xvi. 15. (*d*) Heb. vii. 3.

the Priest by way of Eminence, (wh<sup>o</sup> is to remove our Ashes of Sin and Death,) will perform a two-fold Office in a two-fold Nature or Body. He must consume the Flesh of the *outer Man* by an inward Fire, searching the Bones and Marrow; for Flesh is the Sin and Enmity against God, as the fleshly Mind and Will is the Effect of this Body of Flesh. And this Work he will perform in a white Raiment, that is, by the Almighty Power of *his living Light*, his Rays every where present as the *quickening Spirit*, from whose Heat nothing can be hid, because all Things are given unto him. And when, in this his Wrath most dreadful for its Time and Season, he has ground his Enemies as Dust beneath his Feet, he will remove their Ashes out of the Camp. And as what was done without the Temple, was no sacred Office, but rather a figurative Uncleanness; the removal of the Ashes into a clean Place shewed this Truth, that he who should once take away the Sin of the World, represented by the consuming the Sin and Trespass-Offerings to Dust,

must

must once appear in other Garments, than the fine Linen of his royal Priesthood and Name, as the beloved Son of God: That he should once in the (e) End of the *Ages* be manifested in the *Flesh* of the *Woman* under the *Law*, that is, of *Eve* and all her Daughters under *Death*, the *Strength* of the *Law*; for this is our Garment of servile Work in the *great City* which *spiritually* is called (f) *Ægypt*, and is the (g) *whole Creation groaning under Bondage* unto this Day.---Fourthly, they must be carried unto a \* clean Place: Which Charge

(e) Heb. ix. 26.      (f) Rev. xi. 8.      (g) Rom. viii. 22.

\* The Place was to be chosen according to the Jews, where no Wind could blow them away, or Swine roll upon them. It was not permitted to use them, or make any Profit by the Sale of them: Nor were they to be scattered in a careless Manner; but to be laid down softly. *Lamy de Tabernaculo*, p. 1248, and *Ainsworth* say the same on this Point. The clean Place was most probably that of the Jewish Tradition, where the Ashes of the *red Heifer* were laid up. For this last was the clearest and most express Figure of *Christ suffering without the Gate* in the *Flesh* of the *Woman*;

Charge expresses the Care of God for that  
which he had destroyed by the Vengeance  
of

*Woman*; for, in no other Part, could he suffer. Numb.  
xxi. 9. † *Heb.* xiii. 12. If this was the Place, then  
the Ashes of the *red Heifer*, (from which the Waters  
of Purification for the greatest Sinners were made,)  
were mixed with the Ashes of every Sacrifice, and  
might be said to be one with them. But, if it were  
not the Place, yet the Ashes of the Lamb were min-  
gled with what he had consumed in the *Figure* by his  
*own Fire*. In both Cases, the Body of the Lamb may  
be said in the *Type* to touch the *Ashes* of the *Sinners* re-  
presented by their Offerings as *slain* at his Altar. Ac-  
cording therefore to a beautiful Prophecy, they are to  
rise again, and to see Corruption no more, as Ashes  
purged by Fire never putrefy or corrupt. † “Thy dead  
“ shall live: As my dead Body, they shall arise:  
“ Awake and shout, O Inhabitants of the *Dust*, for  
“ thy Dew is the Dew of *Lights*.” Quoniam § ros  
lucidus est ros tuus, O Deus, as this Passage is inter-  
preted by the Cabalists. For, as Dew is in the  
*earthly Figure*, a pure Water penetrated with Light,  
so is the *Water of Life* from the *Throne of the Lamb*,  
always clothed and covered with the *Light of Life*;  
and this last is the Bridegroom, the *male Essence*, the  
Cause and Root of all Motion, Life, Sense, Heat  
and every Power. The Light of the Sun is given as  
the

† *Wolfii Curæ Philol.* Vol. V. 801. † *Isai.*  
xxvi. 19. § *Vid. Schoettgenii Hor. Heb.* Vol. II.  
140.

of Fire; and it testifies a secret Purpose of Goodness towards those Sinners, whose Image and Memorial he had in a *Figure* taken away by consuming their Sacrifices into Dust and Ashes. For, as these Ashes were brought from the Altar of the Lamb, and from the Sin and Trespass-Offerings, exhibited by the Bodies of Beasts or Birds,

the faint Shadow of this greater Truth in the spiritual World ; in which the Powers and Elements are not so much different in Kind, as they are more excellent in Degree and Operation. For, if they had no Likeness with our present Creation, no Figure or Shadow could ever have been given from the Powers of our Heaven and our Earth. \* In this Sense of Light, it is said of *Christ*, the Dew of thy youth (*Nativitas*) is from the Womb of the Morning, that is, the Water of thy immortal Body and Form is from the Centre of the eternal Light. † Roris nomine Semen eleganti translatione appellant Hebræi. *Grotias.* If Dew be put for the Seed of *Christ*, it will be still the same, because the Children must partake of their Father's Powers and Nature. *Nati tui, sicut Ros. Amara.* But no Children are born but from Water and Spirit without the first, as the passive Ground, no Body could be formed ; without the last, or the *Fire*, there would be no Agent, or active Life.

\* Ps. cx. 4. † Critici Sac. Vol. III. 607.

Birds, and by the Power of the perpetual Fire, where God was, as before observed, a *consuming Fire* upon that *typical Altar*; the Ashes were to be esteemed *sacred*, having undergone the Vengeance and Purification of Fire, and were to be deposited in a clean Place. Now in the Antitype, when Christ who is a *consuming and purifying Fire*, as real as that was which burned on the Altar, though hidden, and of a blessed Power; when he has consumed the Flesh of the *outer Man*; the Root and Cause of all Sins and Trespasses, and made it to perish daily, he renews the *inner Man*, and the *immortal Body* Day by Day, that is, continually: He restores and quickens all that was dead; what he killeth in the Flesh, he makes alive in the Spirit, the spiritual Body; for there is no Spirit (*b*) naked and unclothed, but clothed, that is, married and made one with his (*i*) *proper Body*, heavenly Flesh, and his incorruptible (*k*) *Bride* and *Wife*.---Now, in the continual Mi-

C c

nistry

(*b*) Cudworth's intell. System, Vol. II. 505.  
(*i*) I Cor. xv. 38. (*k*) Eph. v. 28—xxxii.

nistry of Christ under the Gospel; the figurative Rite of cleansing the Altar has its full Sense. For he is always destroying the (*l*) *Body of Death* by a secret Operation of his Water and Fire, the Powers of the new Creation or Regeneration from him; into this (*m*) *Body of Sin*; meaning what *Adam's* first Sin brought forth, he enters with his almighty Rays; for these are the *Sword and Fire of God* in the true Sense of the (*n*) Prophets; with which the Lord pleadeth with *all Flesh*; into our earthen Vessels is the Spirit, or *new Seed* of the *incorruptible Word* sown, and is the earnest of the Measure of the Stature of Christ, because he will ripen it by his own Beams, and feed it with the Water of Life, till it grow up to the Fulness of his heavenly Form and Image. Of this we have the Figure in the secret Spirit of Fire and Water in our present Generation, which carry us through an hidden Process of Changes beyond all human Knowledge to find out, into the Form of a living Soul,

or

(*l*) Rom. viii. (*m*) Rom. vi. 6. (*n*) Isai. lxvi. 16.  
Jerem. xxv. 31.

*on earthly Man.* The great Priest, who has an higher Water and Fire, another Laver of Regeneration and another Altar of perpetual Fire, in the End of his Power and Victory over all Things, will break to Pieces all Nations, slay the Flesh of all Peoples, and grind it to Powder by that all-powerful Fire, which is ever active and working upon all the Elements of our corruptible Creation, and will work, till they shall be burned and purified, and till the (o) new Heavens and new Earth of his creating shall appear, wherein dwelleth Righteousness. For, Christ will at last (p) melt the Rocks and Hills as Wax, thresh the Mountains and make the Heathen \* Ashes under his Feet; and when

C c 2

all

(o) II. Pet. iii. 9.—vii. 13. Isai. lxv. 17. Rev. xxi. 1. (p) Ps. lxxvii. 5. Isai. iii. 43. Amos. ix. 13. Heb. iii. 12.

\* In † the Beginning God created the *Heavens* and the *Earth*. Heaven has three Principles, Lives and Powers in one Essence or Root, *Fire*, *Light* and *Air*; which co-operate as the active Cause of all Life and Motion:

Earth

† Gen. i. 1.

all Things are destroyed from their present Form and Power, he will again, in the Fulness of Times and Ages, make all Things new, as they were before the Fall of Satan and Adam. Now, as the Christian Church stands near to the Time of the Feast of Trumpets to be fulfilled in the Gospel-Dispensation, which, as it was in the *seventh* Trumpet of the Law from the first Month, *Abib*, must be the *seventh* Trumpet under the Gospel, answering to the sounding of the (*q*) *seventh Angel* in St. John's Revelation; for the Law and the Gospel are only to be considered as Counterparts and Correlatives. And as the prophetical Numbers of *Daniel* and

(*q*) Rev. x. 7.—xi. 15.

Earth also contains three Principles, *Spirit, Water and Blood* from one Root; and these are the passive Matter or Ground for all Bodies and Forms, the Mother of all external Manifestation. They exist in all Creations, as the *Images* and *Representatives* of that God in his *three fold Essence*, who cannot be known but by limited and bounded Manifestations. In his absolute Infinity, he remains an unknown Abyss; and is only revealed by *creaturely Images*, and *out-births*, which have their *Centre* and *Circumference* circumscribed.

and *John* appear to be near their End, by the elaborate and ingenious Calculations of a (*r*) Work lately published on this Subject; so every Year will shew some extraordinary Workings in the Course of Nature, to bring the Kingdom of Christ, and *his new Heaven and new Earth* more forward, that the evangelical Feast of Trumpets may be fulfilled in its Time and Season now drawing near. *Amen.*

(*r*) See the Rev. Mr. *Burton* on the Numbers of *Daniel* and *John*.

### The E N D.



## E R R A T A.

Pref. p. 8. l. 1. blot out a before, fewer. p. 22.  
l. 14. read Effluxes.

In the Work. P. 16. in the Note. l. 7. read Conrad  
Ikinius's. p. 36. l. 1. read go on. p. 54. l. 20. of the  
Note, for last, read least. p. 67. l. 8. of the Note, read  
Veritates. p. 71. l. 13. of the Note, read, the al-  
powerful. p. 79. l. 8. of the Note, after Tranquilla,  
put a Comma. p. 8: in the last line of the Note, read  
Lutheri Epist. p. 86. l. 16 of the Note, for free-born,  
read first-born. p. 94. l. 11. read enlighten. p. 96. l.  
22. read types and figures. p. 119. l. 5. of the note,  
read denominati. p. 120. l. 12. of the Note, read to  
make him live. p. 132. last line of the Note, after with,  
put a Comma. p. 138. l. 12. after fulfilled, put a  
Comma. p. 149. last line of the Note, read absolute. p.  
173. l. 6. for Diviner, read Divine. p. 194. l. 1. of the  
note, read Pelargus. l. 9. for World, read Word. l.  
10. put a Comma after Candelabrum. l. 13. for World,  
read Word. p. 205. l. 23 of the Note, leave out and.  
p. 215. l. 5. read afford. p. 231. l. 3. of the Note, read  
Victimam. l. 4. read Vicariam. p. 304. l. 3. of the  
Note, read edidisse. p. 343. last line of the Note,  
read Paternal. p. 353. l. 1. read desire, for Hungre, read  
Hunger. l. 16 of the Note, read Spirit, and put a Semi-  
colon after it.

